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THE

ORIGIN

AND

EARLY HISTORY OF MASONRY.

BY

G. W. STEINBRENNER,

PAST MASTER.

"The value of man does not consist in the truth which man possesses, or means to possess, but in the sincere pain which he hath taken to find it out. For his powers do not augment by possessing truth, but by investigating it, wherein consists his only perfectibility. Possession lulls the energy of man, and makes him idle and proud. If God held inclosed in his right hand absolute truth, and in his left the only inward lively impulse towards truth, even at the risk of exposing mankind to continual erring, and if He said to me: Choose! I most humbly would seize his left hand, and say: Father, give! absolute truth certainly belongs to Thee alone."

LESSING.

New York:

MACOY & SICKELS, 430 BROOME STREET.

1864.

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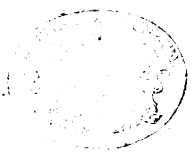

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PREFACE.

THE want of a reliable and authentic history of the origin and gradual development of the "Fraternity of Freemasons" is one that has been long felt among American Masons. In presenting the following pages to the Craft, the author does so, more for the purpose of inciting a spirit of impartial research and investigation, and of pointing out the sources from whence an authentic and complete history may be constructed, than with the hope of convincing his brethren of the correctness of his theory.

Claiming no merit for himself, save only for the diligence with which he has gleaned from others, he has, therefore, no apology to make, nor motive to offer, for publishing this work, but the one which has influenced him throughout, in the course of his labor, that of being useful to Masonry. He hopes he has not labored in vain.

New York, 1863.

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ORIGIN AND EARLY HISTORY

OF

MASONRY.

I.

What is Masonry?

VARIOUS RESPONSES TO THE QUESTION.—MASONRY UNIVERSAL.—G. E. LESSING.—HIS THEORY.—THE TRUE AIM, PURPORT AND MISSION OF MASONRY.

BEFORE entering upon the early history of the Fraternity, we must endeavor to reply to the question so frequently asked, not only by those who are uninitiated in our mysteries, but also by those who have been admitted to a participation in our sacred rites. Though at a first view the question seems to be comparatively simple, and admitting of a ready answer, yet the responses given at various periods of its history have been so numerous and conflicting, that much confusion of ideas has been produced. It has been very truly remarked, that "the curious subject of Freemasonry has unfortunately been treated of only by panegyrists or calumniators, both equally mendacious."* Some have considered it to be an institution framed for purposes of benevolence and charity

* HALLAM'S "Middle Ages."

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merely; others, drawing their conclusions from its implements and materials, its technical language, symbols and ceremonies, suppose it to be in some way connected with artisans and operative stone-masons; while others, again, deem it a mere convivial society, having for its object the promotion of good fellowship among men. Masonic authors have, at different times, variously defined Masonry. In an ancient manuscript, supposed to have been written in the time of King Henry VI., we read, that "it beeth the skylle of nature, the understandynge of the myghte that ys hereynne and its sundrye werkynges." Brother ANDERSON, the compiler of the "Book of Constitutions," asserts that "the end, the moral and purport of Masonry is, to subdue our passions, not to do our own will, to make a daily progress in a laudable art, and to promote charity, good fellowship, good nature and humanity." Another definition, by a writer of the middle of the eighteenth century, is peculiarly cosmopolitical: "Masonry is a science confined to no particular country, but extending over the whole terrestrial globe:—wherever art flourishes, there it flourishes also, as a universal language, inviting by its obligations men of the most different nations to kind and friendly offices." Again, Freemasonry is said to be "a benevolent order, instituted by virtuous men, for the praiseworthy purpose of spreading the blessings of morality and science among all ranks and descriptions of men." Another writer has defined it as "the grand and universal science, which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves and our

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duty to others;" and, finally, "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols."

From all these definitions, we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity. They need no comment: the references which they contain, to universality, to the application of Masonry by men of all countries, sects and opinions, are too evident to be denied, and too plain to admit of dubitation or dispute. Yet none of these definitions are sufficiently explicit, nor do they fully and distinctly express the whole and true nature, object and intention of Masonry, as it now exists over all the earth, and as it was designed to be by those who in the early part of the eighteenth century revived the ancient customs and reörganized the Fraternity.

History has shown that the works which are the most durable in the world, are those in which the sentiment of philanthropy is the most embodied. Humanity recognizes what belongs to itself—loves it, honors it, and preserves it. The rest it does *not* understand, and leaves it to vanish with the accidents with which it was associated. That which has been done for *man*, man will uphold; but that which belongs merely to the time, will pass away with the fashion of the time; it will wax old, as doth a garment, and as a vesture it will be changed. Thus has Masonry endured, neither dispersed by the flow of civilization, nor overwhelmed by the ebbing of its tide,—surviving alike in all the refinement, grandeur and intelligence of a capital, and in the solitude and barbarism of a desert;—preserved and cherished, dear

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as the memory of home and fatherland, in all the trials and affiictions of life, in all the desolation of war and captivity, and ranging at the present day, beneath her banner, a larger and a goodlier host than at any preceding period of her history. Ancient and venerable as it is, looming up from the mighty past—as an institution, grand and peculiar—encircled as it is with a halo of glory, it has a *mission*—one of transcendant interest, of mighty consequences—it wages the great irrepressible conflict—that of truth against falsehood—of knowledge against error. What then is Masonry, and what its great and important mission? The first to penetrate and fully appreciate the true spirit and intention of the institution, was GOTTHOLD EPHRAIM LESSING, the *Luther* of German literature, drama and art—the leader and forerunner of pure and true Freemasonry Even had LESSING never been a member of our Fraternity, he would have still been the type of a true Mason, because the whole aim of his life and works was identical with that of our institution; how much more, then, should our love and veneration for the *man* be increased, when we remember that he was also a *brother* of our mystic tie. The little work entitled "ERNST AND FALK," in which LESSING developed his views concerning Masonry, is a rich treasure of thoughts, and should be carefully studied by every brother whose aim is to thoroughly understand and to promote the true principles of the institution. How well LESSING understood the real object of Freemasonry, and how he strove to promote this object by every means in his power, we learn from his later works, particularly from his "*Nathan*

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der Weise," the principal characters in which are a Jew, a Christian and a Mohammedan, who vie with each other in tolerance, charity and respect for the universal dogmas of morality; and from his "*Erziehung des Menschengeschlechts,*" his last literary labor.

The views of LESSING are briefly as follows:—If we take a general survey of mankind, we find men uniting together, and forming separate states, nations and communities, hoping thereby to ameliorate their natural condition, and to insure their earthly welfare and happiness. These separate and distinct states must necessarily have different climates, and their inhabitants consequently different needs and requirements, different manners and customs, different ideas and doctrines of morality, and finally different religions. Each individual member or citizen of these separate and distinct states, will naturally have at heart the immediate interest of his own particular state or nation with which his own personal interest is connected; and hence arises that political *egotism*, giving birth to national prejudices and jealousies, to unjust views and opinions regarding other states and nations, to partisan conceptions of the world's history—leading to the love of war, the ambition and covetousness of the conqueror—estranging and separating nation from nation, state from state, *man* from *man*. This is one of the evils, the inevitable evils of all civil communities, but without which no civil community can exist. If we look still deeper, we perceive that, even within each separate state or community, this dividing, separating power is continued almost to infinity, erecting barriers

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between the different classes of society, the high and the low, the rich and the poor—classes which exist, and which must necessarily exist in all civil communities. Thus, then, we are forced to acknowledge, that the blessings and advantages of civil union cannot be acquired without the accompanying train of disadvantages to which we have alluded, and that no form of civil society or government can be exempt from these necessary evils. But, if these divisions, these necessary evils do thus exist, and must, from the very nature of society, continue to exist, is that a reason why they should be deemed *good* and desirable? And would not *any means*, which might tend to render these evils as harmless in their effects as possible, without diminishing the advantages to be derived from the union of men in states or communities—would not such means consequently be good and desirable? If, then, we can imagine a society composed of men, of every country, state and nation, of every rank and condition in life—men who are *above* their national prejudices—who know precisely where and when patriotism and national pride cease to be virtues—men who yield not to the prejudices of their ancestral religion—who are not blinded by civil rank or station, nor humbled and disgusted by civil insignificance—who, bound together by indissoluble ties, and strengthened by the power of their union, can make it a part of their vocation to reunite again as closely as possible those separations, those divisions, which have made men so strange, so cold, so distrustful of one another—would not such a society be indeed a noble, a beneficial, a godlike one? Such a society, however, does exist, and

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such is the true aim, the object, the *mission* of Freemasonry. Masonry is but another name for that pure spirit of Brotherly Love, which should unite all men under God's heaven—*all* men, children of the same Almighty Parent, wheresoever dispersed; and this love will teach men, *first of all*, to desire the welfare and happiness of mankind—of *all* mankind, and to labor to promote that welfare by thought, word and deed —ever remembering that

> "God hath made mankind one vast brotherhood,
> Himself their Master, and the world His Lodge."

Brotherly Love is the essence of every scheme of religion and every system of morality; it is the ἀγαπη of the Greek—the *charity* of the Christian—and the distinguishing and pre-eminent quality of the Great Architect of the Universe—the test and proof of our nearness to Him. It is to think no guile, to speak no evil, to do no wrong to any one in the world; to enwrap our brother in our sympathies as in a thick cloud; to shelter him from the blight of calumny, to ward off the attacks of the open enemy and the insidious foe;—it is the great corrective of all that is base, mean and selfish. By and through this love alone can the citizen acquire true patriotism; the pious man, true religion. Masonry *can* and *will* educate her children to that *higher* morality of *citizens of the world*, which indeed includes within itself the *lower* morality of citizens of states, but in its perfected and ennobled form, purified from all the prejudices, the disadvantages to which we have referred. She *can* and *will* educate the pious man to that *higher* religion—"that religion in which all men can

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agree"—which indeed embraces the *lower* religion of creeds and sects, but divested of all intolerant, uncharitable views and prejudices; and this is one of the most beautiful and valuable features of Masonry, contemplating, as it does, a universal brotherhood, meeting and uniting on a plane of action far above the petty and changing creeds which enter into the religious and political opinions of the world. Such is the mission of Masonry—"the grand and universal science which includes all others"—teaching the relative and social duties of man, on the broad and extensive basis of general philanthropy—throwing down the barriers which the prejudice of mankind has erected between man and man—tearing away the golden garment that covers the soulless body—arraigning heart against heart—spirit against spirit—strength against strength—and giving to the worthiest the prize.

Masonry rises above all wars and hatreds; it sheds calm light upon human strifes, and, for the moment, it shames them into peace. National differences and national dialects do not prevail against it; the beauty of it is discernible in every climate, the worth of it is translatable into every language. Its thoughts and deeds have no limitation; they come out from the love of humanity, and humanity claims them for its own. They are the elements of the eloquence to which all nations listen, they are the elements of the poetry which all nations feel; and whether in oratory or in song, with them indeed is a universal spirit and a universal speech.

Should not thoughts such as these awaken within our bosoms a renewed love for Masonry? should they not induce

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us to consider her as something more than the amusement of an idle hour, or even a recreation of the intellect from the sterner duties and requirements of life? Should they not lead us to think upon Masonry? And having thought well, long and deeply, we must arrive at the conviction, that Masonry is not only a perfect code of morality, teaching our duties to God, our neighbor and ourselves, but that she enforces a system of intellectual culture which should develop all the powers of mind with which we have been severally gifted; and that she contains within herself a law to regulate the direction and application of those faculties which her influence has nurtured and strengthened. Let us, then, brethren, be faithful to Masonry, which is to be faithful to the best interests of mankind. Let us labor, by precept and example, to elevate the standard of masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it, for the great apostle of "Peace, Harmony and Good-will on earth among men."

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II.

The Historical Literature of Masonry.

VARIOUS OPINIONS IN REGARD TO ITS ORIGIN.—LENOIR.—MOREAU.—REBOLD.—KRAUSE.—ANDERSON.—OLIVER.—MITCHELL.—PAYNE.—D'ANSE DE VILLOISON.—THE ABBE GRANDIDIER.—HIS THEORY.—VOGEL.—ALBRECHT.—SCHNEIDER.—MOSSDORF.—HELDMANN.—SCHRÖDER.—FESSLER.—KLOSS.—FALLOU.—WINZER.—ANTIQUITY OF MASONRY.

THE wide-spread dissemination of the Fraternity at the present day, the mysterious gloom which shrouds its origin and early history, the variety of forms which it has assumed at various periods and in different countries, not only in its general system, but also in its peculiar usages, laws and ceremonies, together with some other accidental circumstances, all combine to render an investigation and reliable statement of its history extremely difficult. Veiled in mystery, interwoven with idle fables and fantastic traditions, not unfrequently purposely distorted by deception and falsehood, it is only of late years that the history of Masonry has gained a sure foundation and a scientific and historical basis, through the critical and impartial researches of zealous and unprejudiced brethren. Yet, even at this day, the most confused, absurd and discordant opinions prevail, regarding the origin of the Fraternity. In very many instances, masonic authors, blinded by a foolish vanity, and by a desire of proving the

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vast antiquity of the institution, have strenuously combated the idea that the Fraternity was derived from the operative masons, or have allowed themselves to be deceived and led into error, by the peculiar symbolic representations and ceremonies of our present rituals, and their often striking resemblance to those of the Ancient Mysteries. Instead of endeavoring to ascertain how and when these forms, symbols and ceremonies were introduced into our present system, they leap at once to the conclusion that these are derived directly from the religious mysteries of the ancients. Each fancied resemblance or agreement, with some symbol or alleged custom of these Ancient Mysteries, is seized upon as a sure and reliable indication of a direct connection, and thus they not unfrequently involve themselves in matters which have not the slightest bearing on the subject in question.

The opinion that the Fraternity, as at present constituted, derived its origin from the Ancient Mysteries, prevailed for a long time in Germany,* England, America, and more especially in France. In the latter country, this theory was defended with much erudition by the learned antiquary ALEXANDER LENOIR, who, in his celebrated work on the antiquity of Freemasonry, attempts to prove that it is derived from the Indian and Egyptian Mysteries.† His views were adopted

* "Der Mystagog, oder vom Ursprung und Entstehung aller Mysterien und Hieroglyphen der Alten." Osnabruck, 1789.—"Die Freimaurerei in ihrem Zusammenhange mit der Alten Aegyptier," &c., von Acerellos, Leipzig, 1854.—"Algina, Mr. Taschenbuch," von J. SCHAUBERG.—"Symbolik der Freimaurerei," von J. SCHAUBERG, Scquauvusen, 1861.

† "La Franc-Maçonnerie rendue à sa véritable origine, on l'antiquité de la F. M. prouvé par l'explication des Mystères anciens et modernes," par ALEX. LENOIR. Paris, 1814.

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by nearly all the masonic writers of France, with the exception of Bro. CESAR MOREAU, of Marseilles, the talented editor of the "*Univers Maçonnique*," and of Bro. EMANUEL REBOLD, who, in his "*Histoire Générale de la Franc-Maçonnerie*," (Paris, 1851,) adopts the views of the German Bro. K. C. F. KRAUSE,* and dates the origin of Masonry from the establishment of Corporations or Colleges of Roman Architects and Builders, instituted by NUMA POMPILIUS, some seven hundred years before the Christian era.

Bro. JAMES ANDERSON, who, by command and with the approval of the Grand Lodge of England, compiled the first "Book of Constitutions,"† commences his work with a brief history of the Fraternity, possessing internal evidence of having been gathered from some old manuscripts of the Ancient Constitutions, and which is, in fact, nothing more than a short history of *Architecture*, and reproduces the ancient traditional "Legend of the Guilds," as handed down by the working masons of England. It begins with ADAM, who is related to have instructed his sons in Geometry and the application of that science to the various arts; and continues with a review of the progress and development of Architecture, down to the eighteenth century.

The learned, zealous and indefatigable brother, the Rev. GEORGE OLIVER,‡ seriously adopts the theory of this legend;

* "Die 3 ältesten Kunsturkunden der Freimaurer-Bruderschaft," von K. C. F. KRAUSE. Dresden, 1820.

† "The Constitutions of the Freemasons, containing the History, Charges, Regulations," &c., by JAMES ANDERSON. London, 1723.

‡ "The Antiquities of Freemasonry, &c., from the Creation of the World to the Dedication of King Solomon's Temple," by GEO. OLIVER. London, 1823.

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dates the origin of Masonry even prior to the Creation, and traces its germs back through the mists of antiquity to the honey-moon of Paradise—gravely informing us that MOSES was Grand Master, JOSHUA his Deputy, and AHOLIAB and BEZALEEL, Grand Wardens!

Other masonic writers, more modest, fix its origin at a somewhat later date; as, for example, Bro. MITCHELL,* who, relying wholly upon what he terms "the well-defined traditions of our rituals," attempts to prove that the institution was founded at the erection of the Solomonian Temple at Jerusalem; or as THOMAS PAYNE,† who pretends that it existed among the Druids; or as D'ANSE DE VILLOISON,‡ who imagines that he has found traces of the institution among the ruins of Herculaneum; or as another numerous class of authors, who assert that it originated during the period of the Crusades, among the Knights Templar or other chivalric orders.§

These various opinions only show how unwise it is to assert more than we can prove, and to argue against probability. There is no record, sacred or profane, to induce us to

* "The History of Freemasonry and Masonic Digest," by Bro. J. W. S. MITCHELL. Marietta, Geo., 1859.

† "De l'origine de la Franche Maçonnerie, ouvrage posthume de THOMAS PAYNE," trad. par M. BONNEVILLE (Heliopolis). Paris, 1812.—See, also, "HELDMANN, Die 3 ältesten geschichtlichen Denkmale der teutschen, F. M. BRUDERSCHAFT, Aarau, 1819," who contradicts this hypothesis, as well as those of NICOLAI and BODE.

‡ "D'ANSE DE VILLOISON, Epistolæ vinariensea." (Zurich, 1788.)

§ "ANDR. MICH. RAMSAY, Discours d'un G. M. dans la Gr. Loge assemblée solennellement à Paris en 1740," first published in the Almanach des Cocus, à Constantinople, 1741. "Recherches sur les initiations anc. et mod." par l'Abbé R * * * * (ROBINS). Amsterdam and Paris, 1779.—"L'Etoile flamboyante," par le Baron de RECHBUDY, Frankfort, 1766.

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believe that the Fraternity has been derived from any of these sources. To assert this, may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. Let Freemasons, then, give up their vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense.

The first writer on the subject of Freemasonry, who ventured to hint at the existence of an historical connection between the Fraternity of Freemasons and that of the stone-masons or operative masons, was the Abbé GRANDIDIER,* who, while engaged on his "*Essai historique et topographique sur la Cathedrale de Strasbourg: Strasbourg*, 1782," had occasion to examine the archives of the Cathedral, and the various manuscripts and documents therein preserved. According to KLOSS,† he first published his peculiar theory in the "*Journal de Nancy*, 1779," and in the "*Journal de Monsieur;*" as also in a private letter to a lady, dated 24th Nov., 1778, which was subsequently published in DE LUCHET'S "*Essai sur la Secte des Illuminês: Paris*, 1789." The London "Freemason's Magazine," for June, 1859, contains a translation of this interesting letter, from which we make the following extract:

"* * * * But I hold in my profane hands authentic documents and real records, dating more than three centuries back, which enable us to see that this much-boasted Society of Freemasons, is but a servile imitation of an ancient and useful fraternity

* "PICART, Histoire des Cultes et Cérémonies religieux." Tome x.

† "Die Freimaurerei in ihrer Wahren Bedeutung." Berlin, 1855.

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of actual masons, whose head-quarters were formerly at Strasbourg." (After alluding to the construction of the Cathedrals of Strasburg, Vienna, Cologne, &c., he continues:) "The masons of those fabrics and their pupils—spread over the whole of Germany—to distinguish themselves from the common workmen, formed themselves into the fraternity of Masons, to which they gave the German name of *Hutten*, which signifies Lodges, but they all agreed to recognize the authority of the original one at Strasbourg, which was named '*Haupt Hutte*,' or Grand Lodge. In the course of time, the project was conceived of forming a single society for all Germany, but this plan was not fully developed till twenty years after the construction of the Tower of Strasbourg. The different masters of the individual lodges assembled at Ratisbon, where they drew up, on the 25th of April, 1459, the Act of Fraternity, which established the Chief of the Cathedral of Strasbourg and his successors as sole and perpetual Grand Masters of the Fraternity of Freemasons of Germany. The Emperor MAXIMILIAN confirmed this proceeding by a diploma given to Strasbourg in 1498; Charles V., Ferdinand and their successors renewed it from time to time. This society, composed of masters, companions and apprentices, formed a particular jurisdiction, and the body of Strasbourg embraced all those of Germany. It held its tribunal in the lodge, and judged without appeal all cases brought before it, according to the rules and statutes of the Fraternity; these statutes were renewed and printed in 1563. * * * * *. The members of the society had no communication with other masons, who merely knew the use of the trowel and mortar. They adopted for characteristic marks all that belonged to the profession, which they regarded as an art far superior to that of the simple laboring mason. The square, level and compasses became their attributes. Resolved to form a body distinct from the common herd of workmen, they invented for use among themselves rallying words and okens of recognition, and other distinguishing signs. This they

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called the sign of words, *das wortzeichen, le salut, dler gruss.* The apprentices, companions and masters were received with ceremonies conducted in secret. They took for their motto, 'LIBERTY;' and it is said they sometimes refused to acknowledge the legitimate authority of the magistrates.

"You will doubtless recognize, Madam, in these particulars, the Freemasons of modern times. In fact, the analogy is plain,—the same name 'Lodges' signifies the place of assembly; the same order in their distribution; the same division into Masters, Companions and apprentices; both are presided over by a Grand Master. They have both particular signs, secret laws and statutes against the profane; in fact they can say, one to the other, 'My Brethren and Companions know me for a Mason.'"

These hints, thus thrown out by the Abbé GRANDIDIER, were first adopted by VOGEL in his "*Briefen über die Freimaurerei,*" 1785, and afterwards by ALBRECHT in his "*Materialien zu einer Kritischen Geschichte der Freimaurerei, Hamburg,* 1792," but without being productive of the desired results, the opinions of their authors being unsupported by the necessary documentary evidence.

At the beginning of the present century a sincere desire of investigating the origin, history and principles of Masonry began to be manifested among German Masons, and the first attempt was then made in compiling, selecting and submitting to critical examination the scattered opinions of masonic authors. Prominent among those who undertook this task were Bro. SCHNEIDER, of Altenburg, who published the result of his researches in the "*Altenburg Constitutionenbuch*" and in the "*Journal fur Freimaurer;*" Bro. KRAUSE, who in

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his voluminous and valuable work, "*Die 3 ältesten Kunsturkunden der Freimaurer-bruderschaft,*" has collected and carefully criticised the authentic documents of the Fraternity to which he at the time had access, elucidating and completing them by arduous historical research and unwearied industry. MOSSDORF, the author of "*Mittheilungen an denkende Freimaurer,*" and of the "*Encyclopädie fur Freimaurer,*" published under the *nom de plume* of "Lenning;" HELDMANN, the author of "*Die 3 ältesten geschichtlichen Denkmale der teutschen Frei-Maurer-Bruderschaft,*" and SCHRÖDER, who has left us the result of his investigations in the "*Materialien zur Geschichte der Freimaurer,*" a work which, being published for the Masonic Historical Societies of Germany, is unfortunately accessible only to a select few. The only complete and connected history, however, was contained in the manuscript work of J. A. FESSLER, "*Versuch einer Kritischen Geschichte der Freimaurerei und der Freimaurerbruderschaft von den ältesten Zeiten bis auf das Jahr,* 1812," a very few copies of which are extant.

Based on these critical works, the task was subsequently continued by other well-informed and zealous brethren, among whom Dr. GEORGE KLOSS deserves special mention. Assisted in his labors by the largest and most complete masonic library of his day, and with an unbiased and impartial mind, he commenced a revisal of all the then existing documents of the Fraternity, carefully comparing and criticising them in his able and logical work "*Die Freimaurerei in ihrer wahren Bedeutung aus den alten Urkunden der Steinmetzen, Masonen*

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und Freimaurer nachgewiesen," which proves beyond the shadow of a doubt that the Fraternity of Freemasons is the legitimate offspring of the building associations of the Middle Ages. He subsequently published the history of Masonry in England, Ireland and Scotland and in France, two valuable contributions to the literature of the Society, which are now considered as standard works among the Craft.*

Although KLOSS, in his first-mentioned work, has only considered the German Steinmetzen (or stone-masons) and the English Free-stone-masons, from one point of view, as "workmen and fellows of a craft," yet his critical examination of their Guild-laws and statutes has fully demonstrated that modern Freemasonry is directly derived from the ancient guild of stone-masons and the building craft connected therewith, and that the pretended distinction between *operative* and *speculative* Masonry, as constituting two distinct branches of the original institution, is perfectly unfounded in fact. The question now remained whether the peculiar customs, usages and symbols of the modern Freemasons were likewise directly derived from the medieval building associations or from some other source; and this question has been fully answered by Br. ALB. FALLOU in his "*Mysterien der Freimaurer,*" (Leipzig, 1859,) and by WINZER in his "*Deutschen Bruderschaften des Mittelalters,*" (Giessen, 1859,) which clearly show that the German Steinmetzen and English Freemasons were not merely guilds or crafts, but likewise *Fraternities*, who prac-

* "Geschichte der Freimaurerei in England, Ireland und Schottland." Leipzig, 1847.—"Geschichte der Freimaurerei in Frankkirech." Darmstadt, 1852.

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tised "a secret art" or technology; that the modern Freemasons neither *invented* their liturgy and symbolism, nor *borrowed* it from any other secret association, but that they *inherited* it from their parent society; that the English Masons received their customs and mysteries originally from Germany; and finally that the whole system was by no means invented by the German Stone-masons, but was in part borrowed by them from that of other German guilds, and in part an imitation of ecclesiastical and monastic forms and ceremonies. They also show that it is only the peculiar symbolism of their ecclesiastical architecture, and of the practice of their art, which can be regarded as the original and exclusive property of the German Steinmetzen.

The institution of Masonry, as an organized society or association, is of a comparatively modern date, while, on the other hand, the *spirit* of Masonry is as ancient as the world. That the *moralizing* principles existed "ever since symmetry existed and harmony displayed her charms," there can be no doubt; yet with no semblance of propriety can we hence date Masonry under its systematized form. It is by no means correct to speak of Masonry in the abstract, merely considering its principles, when we are only aiming to prove the origin of the society in a state of organization. The materials of an excellent edifice may all exist, either in a wrought or unwrought state; yet with no propriety can we speak of the existence of that edifice until those materials are collected, properly arranged, and duly put together. Such in this respect is Masonry. Though its principles existed "ere

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time began, or nature received her birth," notwithstanding there are many symbolical representations, highly instructive, pointing out many important truths, and illustrating their excellences, which claim great antiquity; yet these, in themselves considered, afford not sufficient proof that Masonry must necessarily have been coëxistent. Should we argue thus, it would prove more than any brother would be willing to admit; for in the order of time many of our symbols have originated in periods far distant from each other. This argument, therefore, by proving too much, proves nothing. Hence it is evident, if from our moralizing principles we date the origin of Masonry, we must fix its era coëxistent with the Almighty. If we date it from the existence of symmetry and proportion, we date it from the creation of the world—yea, before man existed; and if we date it from the introduction of our symbols, we plainly contradict ourselves. It would, therefore, be absurd to infer the origin of Masonry, in its organized state, from either of those considerations. Nothing more can be understood by its origin than that period when its principles were systematized, and an institution organized by mutual association. The *spirit* of Masonry existed, long before it appeared to view as a visible *art*. We can perceive the *idea* vaguely floating through the mists of antiquity, and often clothing itself in forms which assumed indeed a very close resemblance to those of the Fraternity of Freemasons. It is this very resemblance which has led so many masonic writers—as LAURIE,* RÖSSLER, SCHAUBERG,

* "The History of Freemasonry, with an account of the Grand Lodge of Scotland," &c., by WILL. ALEX. LAURIE. Edinburgh, 1804.

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LENOIR, &c.—to the erroneous opinion that the fraternity owes its origin to the Indian, Egyptian or Eleusinian Mysteries; to the mystic schools of Pythagoras, or to the reünions of the devout Essenes. All these theories must now be discarded, as devoid of historical basis, for there is no proof whatever of any connection between Freemasonry and these institutions. Bro. KRAUSE, in alluding to LAURIE'S theory concerning the origin of Masonry, very justly observes, that if we chance to find among a certain people, or at any particular period of time, societies or institutions which bear a general resemblance in form or object to the fraternity of Masons, yet are we in no wise authorized to assume any other connection as existing than that which always exists in the identity and fundamental social idea of human nature, —so long as we have no positive historical proof of an actual historical connection.

The idea of a direct connection of Masonry with heathen antiquity in general, is in reality nothing but an idle fancy; for the resemblance or conformity of certain isolated symbols, usages or customs, can surely be no evidence; and as on the one hand all secret societies are similar to one another in many respects, on the other it has been satisfactorily proven that many of our symbols and ceremonies have been introduced into Masonry towards the end of the seventeenth century and about the middle of the eighteenth. Thus, for example, the "sacred numbers" were by no means peculiar to the Ancient Mysteries, but were the common property of

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all the nations of the ancient world, and were held in especial veneration by the most ancient German tribes.

With the spread of the Christian religion, the Ancient Mysteries rapidly declined, and soon became extinct; because those doctrines which had been secretly taught in the latter were now openly proclaimed in the former. The early Christian teachers had not only separated themselves forever from paganism in general; they also sought by every means to render it hateful and detestable to the people, and endeavored to destroy every vestige of heathen doctrines, emblems and customs. Who then could perpetuate and preserve these mysteries? The Christian builders consisted, at first, wholly of monks and lay-brethren, and the first associations of Stone masons, as is well known, were originally employed solely in the service of the church. The mysteries of the ancients were exclusively *national* in their systems, therein differing essentially from Freemasonry; for they admitted no foreigners to their fellowship, and expounded only the mythology of their own land; while Masonry, on the other hand, is universal—cosmopolitan.

The whole course of history flatly controverts the possibility of a continuous perpetuation of these secret doctrines. Let us merely consider the long period of time embraced between the second and tenth centuries, that period which witnessed the decline and fall of the Roman empire, the migration of nations, the rise and spread of Islam, the rule of club-law; those centuries of abject ignorance and barbarism,

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when but very few could read or write, and when scarcely any one even dared to think.

Antiquarians and hypercritical masonic historians have ever manifested a strange desire to turn to good account their store of erudition in this direction; to trace out and expose the most distant allusions and fancied resemblances of Masonry to the Ancient Mysteries, and to enunciate, as universal truths, their own personal opinions, the petted children of their fancy. These attempts ever met with the readier encouragement, wherever the true and authentic history of Masonry was unknown, and wherever Masons were found who loved Masonry merely for its antiquity;—as if this pretended antiquity were necessary for its support, and as if it was not sufficiently beautiful, important and venerable in itself. Now, however, opinions among the Craft are undergoing an important change; intelligent and impartial brethren place their reliance only on the authentic records and history of their fraternity, and maintain that nursery tales must henceforth be confined to the nursery.*

* "Die Deutschen Bruderschaften des Mittelalters," von J. Winzer. Giessen, 1859.—"Geschichte der Freimaurerei," von J. G. Findel. Leipzig, 1861.—"Kurzgefasste Allgemeingeschichte der Freimaurerei," von W. Keller. Giessen, 1860.

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III.

The Legend of the Guilds.

REVIEW OF THE DIFFERENT VERSIONS OF THE ANCIENT CONSTITUTIONS. —THE LEGEND ACCORDING TO THE GENTLEMAN'S MAGAZINE.— REMARKS.

As does the history of the world, so does that of Masonry, begin with a *Legend.* That which ANDERSON gives us in his "Book of Constitutions," as a veritable history of the origin and progress of Masonry, is in fact nothing more than the traditional "Legend of the Guilds," as contained in the various copies of the Ancient or (so-called) "Gothic" Constitutions; the fabulous character of which is apparent. This fable or legend probably served the old operative or working Masons of the Middle Ages as an introduction to the actual history of *Architecture.* In the older copies of the "Constitutions," the legend is simple, brief and quaint, seemingly well adapted to the intellectual capacity of the humble workers in stone; but in the successive copies of later dates, we find the legend gradually developed and embellished. There are at present several versions and transcripts of these "Ancient Constitutions" extant, most of which have been published in different masonic works. Though varying somewhat from one another in phraseology, &c., they in the main agree as to their general contents. A brief review of these interesting documents will not be out of place here.

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I. "*The Early History of Freemasonry in England, by James Orchard Halliwell. London*, 1806."

This little work contains a reprint of the oldest document of the English Masons, an ancient parchment manuscript discovered by HALLIWELL in the British Museum, (Bibl. Reg. 17. A. 1. ff. 32.) The title of the MS. is "*Hic incipiunt Constituciones artis Gemetriae secundem Euclydem*," and it consists of 790 lines of old English verse. It appears to have been formerly in the possession of CHARLES THEYER, a well-known collector of the seventeenth century, and is numbered 146 in his collection, as described in BERNARD'S "*Catalogus Manuscriptorum Angliae*," (p. 200, col. 2.) In CASLEY'S Catalogue of the old Royal Library, he entitles it "a poem of moral duties;" and although he gives the Latin title correctly, yet the real contents of this document were quite unknown until HALLIWELL pointed them out, in an essay "On the introduction of Freemasonry into England," read before the Society of Antiquaries during the session of 1838–9. The publication of this document attracted so much attention at the time among the German Masons, that within the short space of a year, no less than three translations appeared in Germany.*

In regard to its antiquity, HALLIWELL in his introduction states, that "it is taken from a very small quarto

* "Aelteste Urkunde der F. M. in England, Deutsch übersetzt," von Dr. C. U. ASHER. Hamburg, 1842.—"Urgeschichte der F. M. in England, Deutsch," von Br. MARGGRAFF. Leipzig, 1842.—'Fruhere Geschichte der Freimaurerei." Latomia, 1842, vol. 2, p. 237.

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manuscript on vellum, written not later than the latter part of the fourteenth century." The Rev. Bro. GEO. OLIVER, in an article on the "Old York Constitutions,"* asserts that "these Constitutions possess internal evidence of having been drawn up in the time of Athelstan," and in support of his opinion compares them with other Charters drawn up by the same monarch. Bro. ALB. G. MACKEY† thinks that "Dr. OLIVER has very clearly proved that this ancient MS., published by Mr. HALLIWELL, is the original Constitutions, as adopted in 926, by the general assembly which met at York." Bro. KLOSS, who has critically examined this document, has, however, very clearly shown, by comparing it with the English Parliamentary Statutes, that it could not have been composed at any period prior to 1428, and most probably was drawn up at some time between that year and 1445.‡

II.—"*The History and Articles of Masonry, by Matthew Cooke. London*, 1861." This is a document now first published from a MS. in the British Museum, which is numbered 23,198 among the additional MSS. in that national collection. The editor, judging from the character of the handwriting and the form of contractions, thinks it was probably written in the latter portion of the fifteenth century. This MS. appears to be the same

* "American Quarterly Review of Freemasonry," vol. 1, p. 546.

† "American Quarterly Review of Freemasonry," vol. 2, p. 245.

‡ "Masonic Eclectic," vol. 1, No. 5, p. 245.—"KLOSS, Freimaurerei in ihrer Wahren Bedeutung."

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alluded to by Dr. RAWLINSON as having been "in the possession of Mr. BAKER, a carpenter in Moorfields." It differs from the other versions of the Constitutions, in the fact that it gives the authorities from which it quotes, as "the Polycronycon," (printed by CAXTON in 1482,) "*De Imagine Mundi; et Isidorus*," &c.

III.—The "*Ancient Constitutions*," as published in the "Gentleman's Magazine" for June, 1815, and from thence copied into the article on "Masonry" by STEPHEN JONES in the "*Encyclopaedia Londinensis*," 1815, vol. xiv., pp. 478–79. Also given, with a German translation and copious notes by KRAUSE, in his *Drei Kunsturkunden*, II. I., pp. 130–167." STEPHEN JONES, in his remarks on this document, describes it as being "written on a long roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date."

IV.—"*The Secret History of Freemasonry, London*, 1725," contains a version, purporting to be copied from an ancient manuscript.

V.—"*A Book of the Ancient Constitutions of the Free and Accepted Masons. London, Benj. Cole*, 1729. 12*mo.* Eng. on copper, and dedicated to Lord Kingston, Grand Master of London." Republished, London, B. CREEKE and B. COLE, 1731.

VI.—"*Hiram, or the Grand Master-Key to the Door of both Ancient and Modern Free-Masonry.*" 1 Ed. London, 1764. 2 Ed. London, 1766.

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VII.—"*The Freemason's Magazine, London, Feb'y*, 1794, *p.* 81, contains a copy which agrees exactly with the text of COLE. (V.)

VIII.—The "*Harleian MS. No.* 1942," in the British Museum, published in the "Freemason's Quarterly Review" for 1836, pp. 288–295.

IX.—The "*Harleian MS. No.* 2054, *No.* 7, 'The Freemason's Orders and Constitutions,' fol. 33," never published.

X.—The "*Lansdowne MS. No.* 98," published in the London "Freemason's Magazine" for Feb., 1858, p. 348, and described by the antiquary FRANCIS DOUCE as "Art. 48. A very foolish legendary account of the original of the Order of Free-Masonry." It is written in what is technically called Court-hand, and is a clear MS. of the latter half of the sixteenth century.

XI.—"*The Freemason's Constitutions*," copied from an old MS. in the possession of Dr. RAWLINSON, and published in the "Freemason's Magazine," London, March, 1855, p. 151.

XII.—The so-called "*Ancient York Constitutions*," published by KRAUSE, in his "*Drei Kunsturkunden*," and supposed by him to be the true and original York Constitutions. They were said to have been preserved in the old Lodge at York, were afterwards translated from English into Latin, and sent by a Bro. STONEHOUSE of York to Germany, where they were again translated from the Latin into German by Bro. SCHNEIDER, of Altenburg. KLOSS, however, has satisfactorily proved that these Constitu-

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tions do not possess the antiquity claimed for them, and that they were most probably drawn up about the year 1738.*

Having thus briefly reviewed the various existing versions of the Ancient Constitutions, we shall proceed to quote the "Legend" entire, as contained in the "Gentleman's Magazine." (III.)

"The might of the Father of Kings, with the wisdome of his glorious Son, through the grace and the goodness of the Holy Ghost, there bene three persons in one Godheade, be with us at our beginninge, and give us grace so to governe us here in this mortall life liveinge, that wee may come to his kingdome that never shall have endinge. Amen.

"Good Breetheren and Fellowes: Our purpose is to tell you how and in what manner this worthy science of Masonrye was begunne, and afterwards how it was favoured by worthy Kings and Princes, and by many other worshipfull men. And also, to those that be willinge, wee will declare the Charge that belongeth to any true Mason to keepe for in good faith, And yee, have good heede thereto; it is well worthy to be well kept for a worthy craft and a curious science.

"For there be Seaven liberall Sciences, of the which seaven it is one of them. And the names of the Seaven Scyences bene these: First is Grammere; and it teacheth man to speake truly and write truly. And the second is Rethoricke; and teacheth a man to speake faire in subtill termes. And the third is Dialectyke; and teacheth a man for to discern or know truth from false. And the fourth is Arithmeticke; and that teacheth a man for to recken and to accompte all manner of numbers. And the fifth is called Geometrie; and that teacheth mett and measure of earth and all other

* "Kloss, Freimaurerei in ihrer Wahren Bedeutung." Berlin, 1855.

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things; of the which science is called Masonrye. And the sixth science is called Musicke; and that teacheth a man of songe and voice, of tongue and orgaine, harpe and trompe. And the seaventh science is called Astronomye; and that teacheth a man the course of the sunn, moone and starrs. These be the Seaven liberall Sciences, the which bene all founded by one Science; that is to say, Geometrie. And this may a man prove, that the science of the work is founded by Geometrie, for Geometrie teacheth a man mett and measure, ponderation and weight, of all manner of things on earth; for there is no man that worketh any science, but he worketh by some mett or measure, nor no man that buyeth or selleth, but he buyeth or selleth by some measure or some weight; and all these is Geometrie. And these use merchants and all craftsmen, and all other of the Seaven Sciences, and in especiall the plowman and tillers of all manner of grounds, graynes, vynes, plowers and sellers of other fruits; for Grammere or Retricke, neither Astronomie nor none of all the other Seaven Sciences can no manner find mett nor measure without Geometrie. Wherefore methinketh that the science of Geometrie is most worthy, and that findeth all other.

"How that these worthy Sciences were first begonne, I shall you tell. Before Noyes floode there was a man called Lameche, as it is written in the Byble, in the iiijth chapter of Genesis; and this Lameche had two wives, and the one height Ada, and the other height Sella; by his first wife Ada he gott two sons, and that one Jabell and thother Tuball, and by that other wife Sella he got a son and a daughter. All these four children founden the begining of all the sciences in the world. And this elder son Jabell found the science of Geometrie, and he departed flocks of sheepe and lambs in the field, and first wrought house of stone and tree, as is noted in the chapter above said. And his brother Tuball found the science of Musicke, songe of tonge, harpe and orgaine. And the third son Tuball Cain found smithcraft of gold, silver, copper, iron and steele; and the daughter found the craft of Weavinge. And

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these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone, that they might be found after Noyes flood. And that one stone was marble, for that would not bren with fire; and that other stone was clepped laterns, and would not drown in noe water."

"Our intent is to tell you trulie how, and in what manner these stones were found, that these sciences were written in. The great Hemarynes that was Cubys son, the which Cub was Sem's son, that was Noys son. This Hermarynes, afterwards was called Harmes, the father of wise men; he found one of the two pillars of stone, and found the science written there, and he taught it to other men. And at the making of the Tower of Babylon there was Masonrye first made much of. And the Kinge of Babylon that height Nemrothe, was a mason himself; and loved well the science and it is said with masters of histories. And when the City of Ninyve and other cities of the East should be made, Nemrothe the Kinge of Babilon, sent thither threescore masons at the rogation of the Kinge of Nyneve his cosen. And when he sent them forth, he gave them a charge on this manner. That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the master may have worshipp and that long to him. And other moe charges he gave them. And this was the first tyme that ever Mason had any charge of his science.

"Moreover when Abraham and Sara his wife went into Egipt, there he taught the Seaven Scyences to the Egiptians; and he had a worthy Scoller that height Ewclyde, and he learned right well, and was a master of all the vij Sciences liberall. And in his days it befell that the lord and the estates of the realme had soe many sonns that they had gotten, some by their wifes and some by other ladyes of the realme; for that land is a hott land and a plenteous of generacion. And they had not competent livehode to find with

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their children; wherefor they made much care. And then the King of the land made a great Counsell and a parliament, to witt, how they might find their children honestly as gentlemen; And they could find no manner of good way. And then they did crye through all the realme, if there were any man that could informe them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

"After that this crye was made, then came this worthy clarke Ewclyde, and said to the king and to all his great lords, "If yee will, take me your children to governe, and to teach them one of the Seaven Scyences, wherewith they may live honestly as gentlemen should, under a condition, that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled." And that the Kinge and all his Counsell granted to him anone and sealed their commission. And then this worthy took to him these lord's sonns, and taught them the scyence of Geometrie in practice, for to work in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings; and he gave them a charge on this manner.

"The first was, that they should be true to the Kinge, and to the lord that they owe. And that they should love well together, and be true each one to other. And that they should call each other his fellowe, or else brother, and not by servant, nor his knave, nor none other foul name. And that truly they should deserve their paie of the lord or of the master that they serve. And that they should ordaine the wisest of them to be master of the worke, and nether for love nor great lynneage, ne riches, ne for no favour to lett another that hath little conning for to be master of the lord's worke, wherethrough the lord should be evill served and they ashamed. And also that they should call the governors of the worke, Master, in the time that they worke with him. And other many moe charges that longe to tell. And to all these charges he

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made them to sweare a great oath that men used in that time; and ordayned them for reasonable wages, that they might live honestly by. And also that they should come and semble together every yeare once, how they might worke best to serve the lord for his profitt and to their own worshipp; and to correct within themselves him that had trespassed against the science. And thus was the scyence grounded there; and that worthy Master Ewclide gave it the name of Geometrie. And now it is called through all this land, Masonrye.

"SYTHEN longe after, when the Children of Israell were coming into the Land of Beheast, that is now called amongst us, the country of Jhrlm. Kinge DAVID began the Temple that they called *Templum D'ni*, and it is named with us the Temple of Jerusalem. And the same King DAVID loved Masons well and cherished them much, and gave them good paie. And he gave the charges, and the manners he had learned of Egipt given by Ewclyde, and other moe charges, that ye shall heare afterward. And after the decease of Kinge DAVID, SALAMON that was DAVID'S sonn, performed out the Temple that his father begonne; and sent after Masons into divers countries and of divers lands; and gathered them together, so that he had fourscore thousand workers of stone, and were all named Masons. And he chose out of them three thousand that were ordayned to be masters and governors of his worke. And furthermore there was a Kinge of another region that men called IRAM, and he loved well Kinge SOLOMON, and he gave him tymber to his worke. And he had a sonn that height ANYON, and he was a Master of Geometrie, and was chief Master of all his Masons, and was Master of all his gravings and carvinge, and of all manner of Masonrye that longed to the Temple; and this is witnessed by the Bible, *in libro Regum*, the third chapter. And this SOLOMON confirmed both charges and the manners that his father had given to Masons. And thus was that worthy Science of Masonrye confirmed in the country of Jerusalem, and in many other kingdoms.

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"Curious craftsmen walked about full wide into divers countryes, some because of learning more craft and cunning, and some to teach them that had but little cunnynge. And soe it befell that there was one curious Mason that height MAYMUS GRECUS, that had been at the making of SOLOMON'S Temple, and he came into France, and there he taught the science of Masonrye to men of Fraunce. And there was one of the Regal lyne of Fraunce, that height CHARLES MARTELL; and he was a man that loved well such a science, and drew to this MAYMUS GRECUS that is above-said, and learned of him the science, and tooke upon him the charges and manners; and afterwards by the grace of God, he was elect to be Kinge of Fraunce. And when he was in his estate, he tooke Masons, and did helpe to make men Masons that were none; and set them to worke, and gave them both the charge and the manners and good paie, as he had learned of other Masons; and confirmed them a Charter from yeare to yeare, to holde their semble wher they would; and cherished them right much; And thus came the science into Fraunce.

"England in all this season stood voyd as for any charge of Masonrye unto St. ALBONES tyme. And in his days the King of England that was a Pagan, he did wall the towne about, that is called Sainct ALBONES, And Sainct ALBONES was a worthy Knight and steward with the Kinge of his household, and had governance of the realme, and also of the makinge of the town walls; and loved well Masons and cherished them much. And he made their paie right good, standinge as the realm did; for he gave them ij, *s.*—vi, *d.* a weeke, and iij, *d.* to their nonesynches. And before that time, through all this land, a Mason tooke but a penny a day and his meate, till Sainct ALBONES amended it, and gave them a Chartour of the Kinge and his Counsell for to hold a general councell, and gave it the name of Assemble; and thereat he was himselfe, and helped to make Masons, and gave them charges, as you shall heare afterward.

"Right soone after the decease of Saint ALBONE, there came

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divers wars into the realme of England of divers Nations, soe that the good rule of Masonrye was destroyed unto the tyme of Kinge Athelstone's days that was a worthy Kinge of England, and brought this land into good rest and peace; and builded many great works of Abbyes and Towres, and other many divers buildings; and loved well Masons. And he had a sonn that height EDWINNE, and he loved Masons much more than his father did. And he was a great practiser in Geometry; and he drew much to talke and to commune with Masons, and to learn of them science; and afterwards for love that he had to Masons, and to the science, he was made a Mason, and he gatt of the Kinge his father, a Charter and Commission to holde every yeare once an Assemble, wher they ever would, within the realme of England; and to correct within themselves defaults and trespasses that were done within the science. And he held himself an Assemble at York, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and tooke then the Chartour and Commission to keepe, and made ordinance that it should be renewed from Kinge to Kinge.

"And when the Assemble was gathered he made a cry that all old Masons and young, that had any writeinge or understanding of the charges and the manners that were made before in this land, or in any other, that they should shew them forth. And when it was proved, there were founden some in French, and some in Greek, and some in English and some in other languages; and the intent of them all was founden all one.' And he did make a booke thereof, and how the science was founded. And he himselfe had and commanded that it should be readd or tould, when that any Mason should be made, for to give him his Charge. And fro that day unto this tyme manners of Masons have been kept in that form as well as men might governe it. And furthermore divers Assembles have beene put and ordayned certain charges by the best advice of Mas-

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ters and fellows. *Tunc unus ex senioribus teneat librum, ut illi vel ille ponant vel ponat manus super librum: et tunc præcepta deberent legi.*

"Every man that is a Mason, take right good hede to these charges, if that any man find himselfe guilty in any of these charges, that he amende himselfe against God. And in principall, yee that beeñ to be chargèd, take good heed, that yee may keepe these charges right well, for it is a great perill a man to forsweare himselfe upon a booke.

"The first charge is, that he or thou shalt be true to man, to God and Holy Church, and that he use neither error nor herysie by your understandinge or discreet men or wise men's teachinge. And also that he shall be true liege man to the Kinge of England without treason or any other falsehoode; and that they know no treason ne treachery but if ye amend it privily if ye may, or else warn the Kinge or his Councill. And also yee shall be true each one to other (that is to say) to every Mason of the science of Masonrye that bene Masons allowed, yee shall doe to them as ye would that they should doe to you; and also that ye keep truly all the counsells of Lodge and Chamber, and all other counsells that ought to be kept by way of masonhood. And also that noe Mason shal be in thefte or theevishe, for as farr forth as he may weete or know. And also that yee shal be true to the lord or master that ye serve, and truly see his profit and advantage. And also ye shall call Masons your Brethren, or else your Fellowes, and none other foul names. And also yee shall not take your fellow's wife in villainy, nor desire ungodly his daughter nor his servant, nor putt him to noe disworshipp. And also that yee pay truly for your meat and drink where yee goe to borde. And also yee shall doe no villainy in that place where yee goe to borde, whereby the science might be slandered thereby. These be the charges in generall that belongeth to every true Mason to keepe, both Masters and Fellowes.

"Rehearse I will now other charges singular for Masters and Fellowes. First, that noe Master shall not take upon him noe

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lord's worke nor none other man's worke, but hee know himselfe able and sufficient of coninge to performe and end the lord's worke, soe that the science have no slander nor noe disworshipp, but that the lord may be well served and truly. And also that noe Master take noe worke, but that he take it reasonable, soe that the lorde may be truly served with his own goode, and the Master to live honestly and to pay his fellows truly their paie as the manner is; And also that noe maister ne fellowe shall not supplant other of their worke (that is to say) and if ye have taken a worke, or else stand maister of the lord's worke, yee shall not put him out, but if he be unable of conynge for to end the worke; And also that noe Master nor noe fellowe take noe apprentice within the tearme of seaven yeares; and that the apprentice be able, of birth free-borne, and of lymes whole as a man ought to be: And also that noe maister nor fellowe take noe allowance to be made Mason without the assent and the counsell of his fellowes at the least six or seaven given yeares; and he that shal be made Mason to be able in all manner of degrees, (that is to say) free-borne, and of good kindred come, and true and no bondman: And also that noe Mason, shall not take noe apprentice but if he have sufficient occupacion for to occupie on two fellowes, or else three at least; And also that noe maister nor fellowe, put no lord's worke to taske that was wont to go to jornaye: And also that every Master shall give paye to his fellowes but as he may deserve, so that yee be not deceived by false workmen: And also that none of you slander another behind his back to make him loose his good name or his worldly goods; And also that noe fellowe within the Lodge or without mis-answer eyther ungodly or reprovably without reasonable cause. And also that every Mason shall reverence his elder and put him to worshippe; And also that noe Mason shall not be any common player at hazard or at the dice, nor at any other unlawfull playes whereby the science might be slandered; And also that noe Mason shall not use noe lechery, nor be noe bawde, whereby the science might

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be slandered. And also that noe fellowe goe into the towne on nights tyme there as a lodge is of fellowes, without that he have a fellowe with him that he may beare him witnesses that he was in an honest place; And also that every Master and fellowe shall come to th' Assemble, an it be within fifty myles about him, if he have any writeinge. And if ye have trespassed against the science, for to abide the award of the masters and fellowes, and to make them accorded if they may, and, if they may not accord them, to goe to the common law; and also that ne maister, ne fellowe make noe molde nor squyar nor rule to noe layer, nor set noe layer within the lodge, ne without, to hew or molde stones. And also that every Mason receive and cherish strange fellowes when they come over the countryes, and set them a worke and they will, as the manner is, (that is to say) yf he have no mould stones in his place, he shall refresh him with money into the next lodge. And also that every Mason shall truly serve the lorde for his paie, and every master truly make an end of his worke, be it taske or journey, if yee have your covenants and all that yee ought to have. These charges that wee now rehearse to you and to all other that belongeth to Masons yee shall keepe, so helpe you God, and your holydome, and by this booke unto your power. Amen!"

Thus runs the ancient Legend of the Guilds. In carefully comparing it with the true history of Architecture, it will be evident that many of its points are based on historical traditions. We know that Architecture, the mother of all civilization, was carried to a very high degree of perfection even in the most ancient times, and it is therefore not unreasonable to suppose that some organized system of association may have existed among the architects and builders employed in its service.* But all attempts to trace back the history of

* "Geschichte der Baukunst bei den Assyrern, Medern, Persern und Indern," von A. Rombergh und Fr Stegeb. Leipzig, 1844.

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Masonry and of the Fraternity of Masons to these early ages, have most signally failed. On the other hand, what more natural than to suppose that the members of the medieval building fraternities, with pardonable vanity, should have sought to add importance to their useful association, by ascribing to it a venerable antiquity, and should hence have considered the history of their *art* as, at the same time, in a measure, that of their *fraternity*. The Freemasons of the present day, however, must apply a different rule to the history of their institution, in which they are but *symbolic* builders, and can only regard the above legend as a fabulous tradition.

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IV.

The "Steinmetzen" of Germany.

INDICATIONS OF A CLOSE HISTORICAL CONNECTION WITH FREEMASONRY. —THE MIDDLE AGES.—THE GOTHIC STYLE.—THE FEUDAL SYSTEM. —THE GUILDS.—THE BENEDICTINES AND CISTERCIANS.—THE LAY-BRETHREN.—THE GERMAN STYLE OF ARCHITECTURE.—THE BAU-HUTTEN OR LODGES.—THE STEINMETZEN.—ALBERTUS ARGENTINUS. —THE HAUPT-HUTTEN.—THE OBLATI.—COSTUME OF THE MASONS. —DECLINE OF THE GOTHIC STYLE.—INITIATION OF A MASON.—ANCIENT USAGES AND CUSTOMS.—SYMBOLISM.—THE TWO PILLARS.—THE WAHRZEICHEN.—THE REFORMATION.—THE CONSTITUTIONS OF THE GERMAN STEINMETZEN.—THE CONSTITUTIONS OF STRASBURG. —THE "QUATUOR CORONATI."

In comparing the social organization, customs and doctrines of Freemasonry with those of the medieval building associations, we find many indications of a close historical connection existing between the two institutions. For example, we find that the following peculiar usages and customs were common to the fraternity of Freemasons of the present day and to that of the "Steinmetzen" (stone-masons, stone-cutters) of Germany: 1, The division or classification of their members into Masters, Fellow-crafts and Apprentices; 2, The government of the society by a certain number of officers, masters, wardens, &c.; 3, The exclusion of the uninitiated or profane from their community; 4, The prerogative of a Master's son; 5, The peculiar requisites or qualifications for membership;

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6, The fraternal equality of all the fellows of the craft, guild or fraternity; 7, The mutual obligation of relief and assistance; 8, Their peculiar laws, jurisdiction and form of tribunal; 9, The form of opening and closing their assemblies; 10, The ritual of initiation or reception into the fraternity; 11, The usages at their banquets and table-lodges; 12, The examination of strange brethren, &c.*

Taking all these circumstances into consideration, and combining with them the results of historical investigation already arrived at, it has now been placed beyond all doubt that the modern society of Freemasons is the direct descendant and successor, in an unbroken line, of the Operative Fraternity of Masons of the Middle Ages. The history of Freemasonry and of the Society of Masons is therefore intimately connected with that of the building associations and of the peculiar architecture of that interesting period; and we must consequently devote a brief space to a review of the history of Medieval Architecture.

That troubled period of transition, in which new nationalities with new ideas and institutions struggled into existence on the ruins of the Roman empire, is termed the MIDDLE AGES. To that era, once so splendid and promising, succeeded a night—long, hopeless, disastrous. Its hours were counted by contentions, its darkness was deepened by crime. The sun had set upon a mighty empire, regnant upon her seven hills, glorious with conquest, drunken with power: When the day dawned upon the thousandth year of the

* FALLOU, "Mysterien der Freimaurer."

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Christian era, its crumbled arches and moss-grown walls alone testified to the truth of history that had survived the universal destruction.

The ancient barbarian inhabitants of Germany and Central Europe, for a long period, dwelt in miserable, rudely-constructed huts, and during the early centuries of Christianity, worshiped in humble churches of wood. When, however, in the tenth century, the empire of the Franks had been succeeded by that of the Germans in the primacy of Europe, and Otho the Great had been invested with the imperial dignity of the Holy Roman Empire (Germany), Roman craft and Roman ingenuity began to be introduced into Germany. Possessing no architecture of their own, the first German architects artlessly adopted and copied the ruined monuments of ancient Roman civilization which surrounded them. But in the twelfth century, a new character of building suddenly appeared, and rapidly spread itself over the greater part of Christendom. This has in later times been called the Gothic style, out of a silly contempt, though it did not arise until long after the Goths were melted down and lost among the nations of Europe. It is the generally received opinion that the style is of eastern extraction, and that the Crusaders introduced the fashion of the pointed arch and the first ornaments of the style, which are few and simple; but the richness it gathered in process of time, and the improvements and alterations we observe in it, from its first rise, in the twelfth, to its extinction in the fifteenth century, are owing to the munificent encouragement of the Church and the vast

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abilities of the Freemasons of the Middle Ages. These pious, scientific and unwearied artisans have great claim to our admiration from the richness and fertility of their inventive powers; by them this eastern style was transplanted into the West, and under them it was so much altered and amplified, that it assumed almost an entirely new appearance, from which circumstance the confusion and uncertainty which prevails respecting its origin has for the most part arisen.*

While this great change was taking place in the Architecture of Europe, a like change had come over the whole civil and political life of the people, influenced more especially by the introduction of the "Feudal System," that condition of society which prevailed throughout the greater part of Europe during the Middle Ages. The constitution of feuds had its origin in the military policy of the northern or Celtic nations—the Goths, the Huns, the Franks, the Vandals and the Lombards—who all migrating from the same *officina gentium*,† as CRAG very justly entitles it, poured themselves in vast quantities into all the regions of Europe at the declension of the Roman empire. It was brought by them from their own countries, and continued in their respective colonies as the most likely means to secure their new acquisitions; and to that end large districts of land were allotted by the conqueror to the superior officers of the army, and by them dealt out again in smaller parcels or allotments to the

* "An Historical Survey of the Ecclesiastical Antiquities of France," by WHITTINGTON. London, 1811.

† CRAG, "De Jure Feod," 19, 20.

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inferior officers and most deserving soldiers. These allotments were called *feoda*, feuds, fiefs or fees. Every feudatory was bound to serve his immediate benefactor or lord of his feud; such lord was subordinate to his immediate superior, and so upwards to the prince or general himself.* But while the kingdoms of Europe were rising to a height, where to oppress, to torture, to fight, were to seem their sole aim and purpose, an element was quietly developing itself, which was in time to shake the greatest nations with its power, to inflame all Europe with jealousy and cupidity, and to dictate to empires the very terms of their existence. And this element was the inborn propensity of man to assert and maintain his right to free social union with his fellow-man. We see this element exhibiting itself first in Monachism or the ecclesiastical class; next in Chivalry, the fruit of the marriage of the barbaric vigor of the North with the delicate and infinitely pliable sensuousness of the South; and lastly in the Guilds or unions of artificers and tradesmen, and in the alliances between the cities. It was the Guilds that first introduced the democratic element into society, and in their progress became the bulwarks of the citizen's liberty and the depositaries of much political power. Each man became a prince in his own divine right, and every occupation had its lords and its lore, its "mysteries" and its social rights. Keeping at bay their feudal lords, and the ecclesiastical power, the light of intelligence, born of their energy and nurtured by their activity, cast its benignant gleams over the

* Blackstone's "Commentaries on the Laws of England," B. 2, p. 38.

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people, and drove from the mountain nooks the owls and bats of tyranny and superstition. On every side we find private corporations, companies and guilds; everywhere we perceive the spirit of Individualism in its powerful cluster-forming, insulating activity. The bold, mysterious struggles of that age found peculiar expression in architecture, which, like the whole civilization of the period, emanated from the traditions of ancient Roman art, and after many changes and transformations, finally resolved itself into the most imposing system known throughout the whole history of architecture.

At the beginning of the eleventh century, the Christians, relieved from their mistaken apprehensions, that the thousand years of the Apocalypse would be completed at the close of the tenth century, and that the end of the world was at hand, hastened to rebuild and repair their ecclesiastical structures. On all sides new and more stately edifices of religion arose, and the world, according to the expression of a contemporary writer, seeming to cast off its ancient appearance, everywhere put on a white mantle of churches.* Two distinct styles of architecture, the Roman and the Gothic, characterize two different epochs. The Roman style, which prevailed from 1000 to 1200, may be designated as the peculiarly "Catholic" style, it being, in accordance with its fundamental character, essentially a sacerdotal style. The erection of religious edifices originated with the clergy itself. During the dark ages, all learning, the arts and sciences, took refuge in the monasteries. From the very beginning, the Benedic-

* GLABER, "Rodulphi Hist.," lib. 3, c. 4.

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tine monks devoted themselves to sacred science, and from an early period they also commenced a zealous cultivation of every branch of human learning and the fine arts. With these intellectual pursuits they united those of agriculture and gardening. For several centuries they were the principal teachers of youth in all the branches of education, from the lowest to the highest, and possessed a vast number of colleges and schools. To their care and laborious copying of manuscripts, the world is indebted for the preservation and transmission of the entire body of classical and other ancient learning through the dark ages. The knowledge of the principles of architecture was exclusively confined to the monks, the architects of these religious fraternities of the Middle Ages, being termed *Caementarii*, also *Latomii* and *Massonerii*.* It was especially the Benedictines, and, later still, the Cistercians, who employed themselves in architecture. The abbots of the Cistercian Order, who rebuilt the Church of *Notre Dame des Dunes* in Flanders, were reckoned among the architects of the thirteenth century; the whole of the edifice being erected by the monks themselves, assisted by the lay-brothers and servants.†

The *Confraternitê des Ponts*, by whom the *Pont St. Esprit* was constructed, is represented as a company of Free-Masons, who engaged in works of this nature from motives of religion and humanity. The religious associations of artists for such purposes affords at once a proof of the actual

* Fessler, "Kritische Geschichte," and "Heldmann," p. 156.
† Felibien, "Architecture," lib. iv., 218.

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barbarism and of the increasing civilization of the age. The ancient writers often mention instances of an abbot giving a plan, which his convent assisted in carrying into execution. In succeeding times the most difficult works in Mosaic, carving, smelting, and painting, were frequently executed by ecclesiastics, and the cloisters became the abode of the arts. St. Ouen, a writer of the sixth century, in describing the monastery of Solognac, near Limoges, says: "*Est autem congregatio nunc magna, diversis gratiarum floribus, ornata; habentur ibi et* artifices plurimi, diversarum artium periti." (*Vita S. Elegii*, i. 16.) In the ninth century "all the arts" were practised by the monks of the abbey of St. Gal. (Leboeuf, *Etat des Sciences, Rec.* ii. 128.) Painting, sculpture, working in gold, silver, brass and iron were taught in Glastonbury in the tenth century, as well as philosophy, divinity and music. (Osbern, *Vita S. Dunstani*, lib. i.) In England, the arts flourished so much in convents to the last, that Gyfford, a visitor employed by Thomas Cromwell, pleads in behalf of the house of Wolstrop, "That there was not one religious person there, but that he could and did use embroidery, writing books in a very fair hand, making their own garments, *carving*, *painting* or *graffing*. (Strypes' Eccl. Mem., vol. i., 165; Walpole's Anec., p. 110.) Enough to show that in those ages of barbarism, when the lay portion of the community were fully employed in warfare and devastation, when churches and convents were the only retreats of peace and security, they also became the chief foci of productive industry. In different countries, the head monasteries of the vari-

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ous Orders, by degrees ramified into many others, even among the nations distantly related; and the monks of each performed frequent journeys for the concerns of their peculiar monastery or the order in general. As there existed no inns to receive them, they reposed in the convents on their road; and at a period of total want of general communication in other departments, the different religious communities were very minutely and rapidly informed of each other's affairs: hence not only the peculiar style of architecture of the chief edifice of each Order served as a model to that of others belonging to it, however distant, but any change of taste or fashion in the former, soon made its way to and was adopted by all the others.* This was one of the causes which produced the uniformity of church architecture throughout Europe during the Middle Ages.

The abbots, or ecclesiastical superiors, designed the plans for their churches, convents and monasteries, and superintended the building works. Alliances and connections were established between the different convents. Lay-brethren, who dwelt within the circle of these monastic associations, and who assisted the monks in the erection of their religious houses, in the course of time formed similar associations among themselves, and from these latter undoubtedly sprang the independent lodges or *Bauhütten* of the German Stonemasons.

The construction of these immense buildings necessarily required a large number of artisans and workmen, who were

* Thomas Hope, "Hist. Essay on Architecture."

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frequently thus employed for many years at a time, and thus became intimately associated in social life and mutual labor. The permanence of their association, the maintenance of order and discipline among the workmen, and the final realization of their aim, could only be secured by strict obedience and subordination to a certain form of government. The model for this government was furnished by those *Confraternities* instituted by the monasteries in various countries, and which offered to the individual members many privileges and immunities which otherwise they could not readily have obtained.

When, in the course of time, the *lay-brethren* had acquired a thoroughly theoretical and practical knowledge of architecture, when self-reliance and the rising power of the cities had commenced to impart a new phase to the civil life of the age, the German spirit then awoke in all its vigorous strength, and boldly attempted to surpass all its former creations in magnificence. Unfettered by the shackles of arbitrary foreign laws and forms, and supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts, for the *first* time, in its *own* language; and the German (Gothic) style of architecture made its appearance. The Christian architects adhered to the pointed and perpendicular style of architecture, and this style in its perfected form is explained by that creative spirit emanating from the depth of the German nature, bringing into the most beautiful harmony all the forms of building, and ever following one and the same fundamental plan, from the colossal mass, down through all its component parts, to the smallest

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ornament. Their art-creations are, as it were, an invocation to the Deity from whom emanated the genius of their art. The German style of architecture has been well described as "elegant in all its details—grand and imposing as a whole—ingenious and fraught with meaning in all its parts."* The feathery, fairy-like spires, towering into heaven, and seeming so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns, holding up, as it were in sport, the traceried roof; so easy, yet so confident; the problem which requires the *maximum* of strength with the *minimum* of materials, everywhere so admirably solved; all bespeak an advancement in civilization, equal at the least to that of which we boast, even at this period. How great, then, must be the astonishment of every inquirer, when he finds that, at this very time, ignorance, with superstition, her eldest born, usurped the land; that few could even read; to be able to write, entitled one to the appellation of scholar; and the knowledge of a few elementary principles of physics, often proved but a passport to the stake.†

The rules and principles of the German style of architecture were sacredly preserved by the German architects within their secret guilds, the *Bauhütten* or Lodges; the organization of which embraced, in a mutual bond of fellowship, all the workmen of the more important towns. The versatile, novelty-seeking, and strongly-Germanized inhabitants of northern France are generally considered as the creators of

* F. W. Mogk, "Die Aegidien-Kirche in Oschatz."

† Geo. Godwin, "On the Institution of Freemasonry" (from the "Builder").

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the Gothic style in its first inception, and we find traces there of this style as early as 1160. From thence it passed over to England, and then to the northern parts of Europe, while the more southern portions of the continent were slower in adopting it. The further development of the Gothic and its final perfection was reserved for the Germans. The mathematical proportions and rules of the style were taught only in the Lodges of the German Stone-Masons, and were handed down by them as the secret of their art.

These Lodges (—*Bauhütten*—huts of planks, erected near the building in process of construction) were to be found wherever any extensive religious edifice was being erected. Around the Lodge were placed the dwellings of the workmen, and from these colonies thus established, frequently for many years at a time, arose villages and convents. The actual founder of the German Lodges is supposed to have been the Abbot WILLIAM of Hirschau, Palatine of Scheuren [A. D. 1080–1091] who had previously been Master of the monastic Lodge of ST. EMMERAN, at Regensburg. For the purpose of enlarging and completing the monastery of Hirschau, he gathered together artisans and workmen of various kinds, connected them with his convent as *Lay-Brethren*, and superintended their instruction and improvement. Their social life was regulated by certain statutes; and the preservation of *fraternal peace and harmony* as their fundamental law, was strictly enjoined upon them by their Master, the Abbot WILLIAM.*

* FALLOU, "Mysterien," p. 198.—FINDEL, "Geschichte, der F. M.," p. 66.

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These Lodges, thus originally instituted by the Benedictines, flourished until the beginning of the fourteenth century, at which period the ecclesiastical Orders began to abandon their taste for architecture, and the architects originally trained and educated by them gradually withdrew from the monastic communities. As early as the thirteenth century there existed several Lodges, which were entirely independent of the convents, and these, in the course of time, formed a general union of all the German Stone-Masons. They made use of peculiar tokens of recognition, and were bound together by certain guild-laws or statutes, *(Ordnungen,)* to the due observance of which each member was bound by oath, and in which their privileges and duties were strictly defined. As regards the nature and organization of these Lodges, and more especially their knowledge and doctrines, a variety of opinions have been expressed. While some consider them as nothing more than associations of ordinary incorporated craftsmen, in which a certain degree of order and discipline was maintained; others view them as the depositaries of great and hidden mysteries. But, in truth, the medieval Lodge was neither the rendezvous of penetrative adepts, or that of ordinary every-day workmen. That the nature and organization of the institution had a deeper foundation than mere disciplinary regulations and trivial journeymen's signs and tokens, we have the surest evidence, in that spiritual unity displayed in all the external diversity of the works of these Lodges,* and in the incomparable monuments erected

* A. Reichensperger, "Die Bauhütten des Mittelalters." "Kölner Domblatt, 1851, and the "Freimaurer-Zeitung," 1858, No. 28.

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by them, which, like wonder-trees flourishing through long centuries in all the richness and all the variety of their structure, ever obeyed one and the same fundamental law.

During the Middle Ages, the art of writing was but little known outside of the convents and monasteries. In its place, the Masons have left us much of their history in chronicles of stone—the old cathedrals and other monuments of art which still exist at the present day. In order, therefore, to acquire, in some degree, a just idea of the subject, we must consider, not merely those documents which relate to the nature and organization of Lodges, (very few of which date further back than the fifteenth century,) but also their ancient monuments and works, together with the character of the social life of the Middle Ages. All the existing documents of the ancient Stone-masons attest that practical religiousness, morality and honesty constituted the pillars of the Lodge.

If we go back to the darkest and most troubled period of the Middle Ages, we shall find, even at that early date, sworn secret societies, associated together for purposes of offence or defence, not only against enemies from without, but also against those from within; and these efforts were mainly directed against the great landed proprietors, who were becoming overbearingly arrogant and powerful. Soon after the rise and aggrandizement of the cities, with the influx of a host of freemen, and the development of trade and commerce, similar sworn fraternities or guilds were also established within the town-walls. The existence of these protective guilds in the thirteenth century, in almost all the German

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cities, is proven, not only by the accounts of reliable historians,* but also by many of their ancient constitutions or statutes, which have escaped destruction, and have of late years been brought to light. At the head of these guilds was a presiding officer (Alderman, Meister, Master, Maître); new members were required to be vouched for by some brother of the fraternity; all matters appertaining to the affairs of their trade or occupation were duly concerted and regulated at their assemblies; the sons of members of the craft enjoyed peculiar privileges as concerned their admission, &c. These were general rules, common to all the various guilds. In the course of time, the city guilds became more exclusive, and the ordinary workmen, who were debarred from their association, then formed similar societies among themselves, and this circumstance has given rise to some confusion in their history.

Although we have no positive documentary evidence of the existence of the Stone-mason's Guild or Fraternity prior to the twelfth century, yet this fact should not mislead us; for, as WINZER very justly observes, it is probable that it existed for a long time before it possessed *written* constitutions. It may be, that it was only after they had succeeded in obtaining the recognition of the State or government, and desired to retain the privileges previously accorded them by ancient usage and custom, that they felt the necessity of a *written* Constitution as a basis for confirmation. This seems

* WINZER, "Die Deutschen Bruderschaften des Mittelalters." Giessen, 1859, p. 29 and note 19.

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to be corroborated by the various letters of confirmation granted them by the German Emperors, which distinctly allude to the "*ancient* customs and usages of the craft." None were received into the association but such as were free-born, of unblemished reputation, and skilled in the knowledge of their craft. The brethren enjoyed equal rights and privileges; were obligated to mutual duties; and regarded one another as true brethren in all things.

The magnificent edifices of the Middle Ages were principally constructed of blocks of free-stone, hewn and squared in accordance with the rules of the art, as furnished by the plans of the master-workman. It is evident that only skillful artisans could be employed for this purpose, and these were the Stone-masons, *Steinmetzen* or Stone-cutters of Germany.

The German or Gothic style, as we have already stated, first made its appearance in the Isle of France, Paris and its environs. From thence it passed over in the course of the century to England, [Cathedral of Canterbury 1174–1185,] and soon after into Germany. The first Gothic buildings in the latter country were the Church of St. Gereon at Cologne (1212–1227), the Cathedral of Magdeburg (1211), the Lady-Chapel at Treves (1227), the Church of St. Elizabeth at Marburg (1235), and, above all, the Cathedral of Cologne [commenced 1248].* The erection of these edifices brought together a vast number of artisans and masons, and more especially of Stone-Masons. Their close association, their mutual employment in the practice of the same art, the unity

* Lubke, "Vorschule zur Gesch. der Kirchenbaukunst." Leipzig, 1858.

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of the plan; and the combination of their artistic faculties, all tended to unite them still more closely, and from this union finally resulted the "Fraternity of German Stone-Masons." According to an old tradition, long preserved among German Masons, the guild—that is, in its character of a *fraternity*—was first instituted in Germany at the building of the Cathedral of Magdeburg [commenced 1211].* We may therefore safely presume that this is about the date when the Fraternity was first instituted, although the earliest authentic document we possess dates only from 1459.† This document, however, appears only to have been drawn up after disorders had commenced to prevail among the craft, and explicitly states that these dissensions were "contrary to the good customs and *ancient usages* maintained and practiced in good faith by the seniors and patrons of the craft in *ancient times*," and relates that, for the purposes of preserving peace and harmony, these ancient usages have been now "*revised* and *renewed*," evidently showing that the society had at that time already existed for a long period.

There is another tradition which refers to the Cathedral at Cologne, and more particularly to the renowned ALBERTUS ARGENTINUS, a Benedictine monk, more generally known as ALBERTUS MAGNUS, who dwelt at Cologne in 1249, and is supposed to have been the actual projector of the German style of Architecture. He was of a noble Swabian family, and studied at Padua, and afterwards entered the Dominican

* WINZER, "Die Deutschen Bruderschaften," &c., p. 51.

† "The Constitutions of the Masons of Strasburg," 1459.

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Order. In 1249 he was tutor of the school at Cologne; in 1254, provincial of his Order, and in 1260 Bishop of Ratisbon. In 1262 he returned to his convent, and died there in 1280. He was the most fruitful writer, and perhaps the most learned man, that the Middle Ages produced. His contemporaries, marveling at his learning, regarded him as a magician, and he became the subject of many legendary stories.

"ALBERTUS," says HEIDELOFF,* awoke again to life the long-slumbering symbolic language of the ancients, and adapted it to the forms of architecture, in which, by means of peculiar figures, numbers and proportions, serving as abbreviations of more copious and detailed rules, it rendered valuable service; the more so, as the building associations were not permitted to commit to writing the fundamental principles of *Albertine* Architecture, which were always kept profoundly secret, in order that they might not be profaned."

"This symbolic language, on account of its efficiency, was held in the highest veneration, and by the workmen it was regarded as a point of honor to be able to understand it thoroughly. The peculiar symbols served as rules and guides for the practice of their art; they facilitated the labor of those who were cognizant of their true meaning, and who could thus comprehend the object and intention of the work on which they were engaged. The different buildings were all constructed in strict conformity to this Art-language. The spirit of this secret doctrine necessarily had a beneficial

* HEIDELOFF, "Die Bauhütte des Mittelalters." Nurnberg, 1844, p. 16.

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effect upon the Lodge; for no apprentice was received who was not gifted with good common sense, and some education at least. To such alone could this symbolic language be imparted. The respect and esteem in which they were universally held; the self-reliance thus created, deterred them from communicating the sacred language to the profane; it also served them as a means of communicating with one another, for the art of writing was then but little known, and the Masons had but little time, means or opportunity for acquiring it. On the other hand, while they were daily, as it were, toying with these symbols, they became conversant with their true meaning and importance, and during their labor could profit by the advice and instruction of their older brethren."

ALBERTUS MAGNUS is said to have designed the plan of the Cathedral of Cologne, and also to have renewed and revised the Constitutions of the Fraternity. Of this, however, there is no historical proof, and some doubt exists whether he actually created the Gothic symbolism, or whether he merely gave the first impulse to it. Bro. WINZER remarks, that what is of more importance to us is the fact, "that in the full realization of the Gothic style, as displayed in the Cathedral of Cologne, is revealed to the thinking mind the rules of the art and the application to be deduced therefrom." If we remember, however, what *Science* meant at that period—what a mystic bent had been imparted to the whole life of the Middle Ages by the Crusades—and how Arabic and Hebrew wisdom, with their interpretations of the Old Testament,

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constituted the highest regions of philosophy, we can then judge somewhat of what these rules and this system of architecture consisted. Mathematical axioms and geometrical figures, embellished with mystical explanations and mysterious references, biblical allusions and interpretations, from which the Gothic proportions are deduced, and on which they are based, the rules of the Gothic style explained by biblical mystical interpretations, constituted the innermost and most secret design of the work.

Favored by the rage for building which prevailed during the thirteenth and fourteenth centuries, the Masons found ready employment in all directions, and were frequently sent for by architects in foreign countries. Thus, in the course of time, numerous magnificent buildings were erected by German Masons in Italy, France and England; but it was especially in Germany that the association flourished and increased. As early as the thirteenth century, Stone-Mason's Lodges were established at Magdeburg, Lubeck, Bremen, Cologne, Halberstadt and many other places, all of which were totally independent of the monasteries. But this flourishing condition of German architecture did not long continue, and with its gradual decline, the Lodges also became less numerous, and disorders and irregularities crept in among the craft. In order to put a check to this state of affairs, the Masters of nineteen Lodges of Middle and Southern Germany assembled on the 25th of April, 1459, at Regensburg "in the manner of a Chapter," *(in Kappitelsweise,)* and drew up a new and revised code of Statutes. These constitutions were sub-

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sequently again revised, and were repeatedly confirmed by the Emperor MAXIMILIAN I. and his successors.

The members of this association of Masons (composed of Masters, *Parlirers* or Wardens, and Fellows) acknowledged as superiors the "Work-masters" of the "*Haupt-Hütten*" of Strasburg, Vienna, Cologne and Berne (and later of Zurich). The Master of the Lodge at the Cathedral of Strasburg was regarded as the supreme head of the Fraternity, before whom all appeals were carried, and by whom all weighty matters of controversy between lodges or members of the Society were finally disposed of. The Lodges of Lower Saxony, of which there were many, at Magdeburg, Halberstadt, Hildesheim and other places, were not represented at this Congress of Masons at Regensburg, and it appears that their attendance was not solicited. Some time afterwards, a copy of the New Regulations was transmitted to them, with a request to unite with the association; instead of doing so, however, they met at Torgau, on the 24th August and 29th September, 1462, and drew up a separate code of laws for themselves, which never received the imperial sanction. The Lodge at Strasburg was the first in Germany to assume the title of *Free*-masons, probably for the reason that, in important and doubtful cases, even the Haupt-Hütten of Vienna and Zurich made a practice of appealing to the mother-lodge at Strasburg.* The primitive Lodges, which were under the guidance and supervision of the monks, were frequently termed fraternities of this or that Saint; thus, in 1440, the parent-

* SCHÖPFLIN, "Alsatia Illustrata."

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society of Masons at Strasburg bore the appellation of "Brothers of St. John" *(Johannisbruder)*.

Let us now turn to the actual organization and system of the Fraternity of Stone-Masons, as it existed during the Middle Ages. At every place where a Master was engaged in the construction of a building, a large number of workmen soon gathered, and there these sworn brother-masons instituted a "*Confraternitas*," to which sometimes amateurs were likewise admitted, provided they complied with the necessary obligations and submitted to the general regulations of the craft. Among the privileges of these amateurs, was the right of participating in the administration of justice (according to ancient usage), in the choice of officers, at the banquets and feasts, and in works of charity. At the head of the Fraternity was a presiding Master, annually elected by the brethren, who settled all disputes among the craft "according to the usage of the craft and law of the stone-work" *(nach Handwerks-brauch und Steinwerks-recht)*. The great body of the craft, the brethren, lived on terms of the most perfect equality. The Fellows were bound to instruct the younger brethren in the art, without pay or compensation; to teach them all that they themselves had learned, and this instruction was imparted only to those who had been regularly received and acknowledged as brethren and members of the craft. Once in each month a regular assembly of all the members was held, at which the affairs of the fraternity were discussed and arranged; those who had violated any of the rules and regulations were tried and punished; and the pro-

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ceedings invariably concluded with a feast or banquet. Their principal feasts were held on St. John the Baptist's day and on that of the "four crowned martyrs," (*heiligen vier Gekrönten—quatuor Coronati,*) the special patron-saints of the Stone-masons. When the apprentice had duly and faithfully finished his term of service as such, and had performed his allotted tour of travel, he was regularly announced to the Lodge, as being of good report, and was then, after paying the usual fee and contracting an obligation of secrecy and obedience, received and acknowledged as a member of the Fraternity. Each Haupt-hütte, in addition to its regular monthly meetings, held an annual assembly, which was termed the "*Haupt-Gedinge,*" or "*hohe Morgensprache.*"*

In later years, when the Masters had begun to exclude the Fellow-crafts from their meetings, the former held four "*Haupt-quartale*" or quarterly assemblies in each year, a custom which was adopted by the English Masons, and subsequently gave rise to the "quarterly communications" of the Grand Lodge of England. The Fellow-crafts continued to hold their monthly meetings regularly, and retained at these, as well as at the initiation of new members, a great portion of the ancient forms, usages and ceremonies of the original Fraternity.

Their meetings were invariably opened and closed with a catechism or dialogue between the Master and his assistants. This was peculiarly an ancient German custom, the origin of which is lost in obscurity. It was customary not only among

* Heldmann, "Die 8 Gesch. Denkmale," &c.

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the various guilds and crafts, but was also used in the ceremonies of the courts of justice, the Vehme Gerichte, &c. So long as the Lodges continued in a flourishing state, the secret doctrine—that is to say, the secrets of their art—were only, communicated to the new brother after he had been duly received into the Fraternity, he being first required to serve his apprenticeship and to travel for a certain term of years as a journeyman. Then only was he instructed in the symbolism and allegories of ecclesiastical architecture and in the secret meaning of the architectonical ornaments and embellishments. He then also was taught how to construct plans for his own work, in accordance with the rules of the art, in order to qualify himself as a Master.

It has already been stated that the workmen employed by the monks in the erection of their religious houses, made frequent journeys from one convent to another. During these journeys they were under the lead of an experienced monk and architect; and as they were always well armed and traveled in companies, they had little to fear from the marauding bands who infested the highways. In the centre of the convoy was a pack-horse or mule, which carried their working-tools and provisions, and was under the care of the *Oblati*. These were youths who had been adopted in the convents, where they were educated, and, when of proper age, received as members of the monastic community. It was their business to wait on the Masons, fetch wood, water, stone, sand, mix the mortar, tend the sick in the hospital, &c.

The Masons of that day were clad in a peculiar costume,

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consisting of a short tunic of a black or gray woolen material, open at the sides, a gorget [*mozetta*] with a cowl or hood [*cuculla*] attached, and a leathern girdle, from which was suspended a short, heavy sword and leather sack or satchell. Over the tunic they wore a black scapulary, similar to that worn by the priests, which, while at labor, they tucked beneath their girdles; but when employed in religious exercises or on festival-days was allowed to hang loosely over their other garments. The Oblati were similarly clothed, with the exception of the mozetta and scapulary. In summer their tunics were of linen, and in winter of woolen stuff. On their heads they wore a broad felt or straw hat. Tight-fitting leather breeches and long boots completed their costume, which was retained unchanged in form for a period of three centuries, and until the building associations separated from the convents, and became independent bodies, when it was gradually changed and varied as fashion or caprice might dictate.*

The German style of architecture, with its ancient symbolism, maintained its position in the old German Lodges until the period of the Reformation. At that time, however, it had already begun to decline, and the Mason's assemblies had less in view the progress and improvement of their art, than the mere maintenance of their peculiar ceremonies and customs, and the adjustment of those internal affairs over which they still claimed exclusive jurisdiction. What they had already learned, that they indeed still preserved, but they made

* Heidelоff, "Die Bauhütte des Mittelalters." Nurnberg, 1844.

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no further progress, and this, in itself, was a step backwards. After the Reformation, when church-building ceased almost entirely, and the meaning of Gothic symbolism came to be less generally understood and appreciated, the Stone-masons gradually degenerated to the level of ordinary workmen. So also, in the course of time, the ceremonial forms and usages, now no longer understood, gradually assumed the form of those of the other trades, and lost their peculiar significance; the more so, as in many places the Stone-masons abandoned their Lodges, and affiliated with the guilds of ordinary Masons. This was not so much the case in England as in Germany; in the former country, although there they also degenerated and became ordinary guilds or companies, yet the ancient ceremonies were *always retained and preserved*; so that at the time of the establishment of our present system of Freemasonry, these ceremonies, forms and usages were *still in existence, and only required a different and new explanation.*

The German Stone-masons, on their separation from the cloisters, very naturally retained the ceremonial usages which had been practiced in the monastic lodges: and thus we find that their ritual of reception was a very close imitation of the ceremonies of initiation of the Order of Benedictines.* The Fellow-craft, who had served his proper time as an apprentice, was then declared free; and, if desirous of becoming a member of the Fraternity, was first required, as in all other guilds, to furnish proofs of his honest and legitimate birth,

* Fallou, "Mysterien der Freimaurer."

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and of good character. It must be borne in mind that there were certain classes whose occupations were considered as dishonorable, and the children of such were ineligible as members of a guild. The Constitutions expressly required that the candidate should be free-born, of unblemished reputation, and sound both in body and mind. His qualifications being deemed satisfactory, he was at once taught the "salute" *(Gruss)* and the "token" *(Handschenk)*, by which he could make himself known as a traveling Fellow-craft. He also received a distinctive *mark*, which he was thenceforth obliged to place on all his work; and he then set out upon his tour of travel, for a certain number of years.

If, upon his travels, he desired to visit a strange lodge for employment or assistance, he first applied at the door with the customary three distinct knocks; on which the Fellows within ceased their work, laid down their tools, and took their places, forming a half-circle, a square, or some other geometrical figure, with their Master, or, in his absence, the Warden, at their head. On being admitted, the traveler advanced by three upright, regular steps, and with the proper salute. After having replied to several questions of the catechism or formula of examination, he stated his wishes. If no work could be furnished him, he received a sum of money sufficient to carry him to the next lodge, and then took his departure with the usual ceremonies.

Having duly finished his travels, and acquired the necessary skill in his art, he was regularly proposed for membership—the brother proposing him being required to vouch for

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his skill, honesty, and good character. On an appointed day, the candidate repaired to the place where the assemblies of the Lodge were held, and where preparations had been made to receive him. The brethren, laying aside their arms, (the Lodge being a place dedicated to peace and harmony,) entered, and took their places, when the Master proceeded to open the Lodge with the customary formula. Having announced that the initiation of a candidate was about to take place, he deputed a brother to prepare him in due and ancient form for the ceremony. The candidate, in accordance with the custom of ancient pagan times, was required to assume the character and appearance of a suppliant: he was divested of his weapons and of all metals, a portion of his clothing was taken from him, his eyes bandaged, his breast bared, and his left foot naked. In this condition he was led to the door of the Lodge, which was opened on his applying by three distinct knocks. The Warden received him, and conducted him to the Master, who ordered him to kneel, and repeated a short prayer; after which, he was thrice conducted around the chamber, and back again to the door, where, being first placed with his feet forming a right angle, he was directed to approach the Master by three upright square steps. On the Master's table was placed the Bible, with the square and compasses, on which the candidate placing his right hand, swore to be true and faithful, to keep and perform the charges and duties of a Brother, and to conceal the secrets of the Craft. The bandage was then removed from his eyes, the three great lights were exhibited and explained to him, he

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was presented with a new apron, and the "pass-word" was communicated; after which, his proper place in the lodge was assigned to him.*

At the feast, which invariably succeeded the initiation, and which was opened and closed with prayer, the Master drank a toast in honor of the new brother, out of the drinking-cup of the Fraternity (the *Willkommen*), to which he replied by drinking prosperity to the Brotherhood. This toast was always performed in three cadences or motions, the cup being first grasped, using a glove or handkerchief for the purpose; then the lid or cover was raised; and lastly it was carried to the lips: the cup was emptied by three separate draughts; and was then replaced on the table in three motions.

In addition to these ancient customs, the Stone-masons received from the monastic Lodges a secret architectural doctrine and mystic science of numbers, which they continually employed in their art, and afterwards developed to a greater extent. The numbers 3, 5, 7, and 9 were deemed especially sacred: so also were the colors of gold, blue and white—the first two having a symbolic allusion to their art, and the last to their secret association. A favorite symbol of the Fraternity was the "interlaced cord," frequently sculptured as an ornament above the main portals of religious edifices. Their most expressive and peculiar symbols, however, were the compasses, square, stone-hammer or gavel, and rule—all of which had a moral signification in their lodges. As in the church, the priest had his station in the East—so in the lodge, the

* Fallou, "Mysterien," &c.—Findel, "Geschichte der Freimaurerei."

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Master was placed in the East; the Wardens standing in the West, facing him. These three officers symbolically represented the three pillars or supports of the Lodge, (Wisdom, Strength, and Beauty,) and were the representatives of the fraternity.* As regards the symbolization of the Masonic working-tools, this custom proceeded not merely from the character of the age, but was also suggested by previous example, for the Stone-masons were by no means the first to apply a symbolic meaning to the implements and materials of the craft. But the Masons, more than any other guild, had a peculiar motive for attaching a higher value to their tools and implements, and to the technical language and materials of their art, with which they connected the idea of a spiritual building, because they had devoted themselves to a pious and holy vocation. By the erection of magnificent temples to the Great Architect, the Master Stone-mason not only immortalized his own name, but also contributed to the glorification of the Most High, to the dissemination of Christian knowledge, and to the vivification of Christian virtue and piety.

Numerous indications of their secret confraternity and peculiar symbolism, as well as of their religious views, at all times opposed to the prevailing corruption of ecclesiastical morals, and not unfrequently to the orthodox doctrines of the Church, exist to this day in many of the ancient edifices erected by their hands. Thus, in the Church of St. Sebaldus, at Nurnberg, is a carving in stone, representing a nun in

* Winzer. "Die Bruderschaften des Mittelalters."

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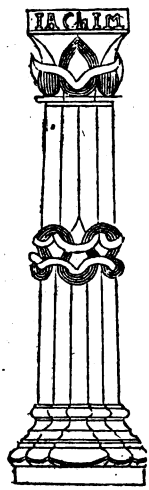
the embrace of a monk. In one of the upper corridors of the Strasburg Cathedral, fronting the chancel, is a sculptured representation of a religious procession: first comes a bear, carrying the Cross; then follows a hog and a goat, bearing a case with holy reliques, in which is a sleeping fox. They are followed by a bitch and a wolf, carrying burning tapers, and clothed in priestly vestments. There is also an ass, standing before an altar, as if he were officiating at the mass, and the trains of the various personages are upheld by monkeys. In the Cathedral of Wurzburg are the two celebrated pillars *B.* and *J.*, in imitation of those which stood in the porch of the Solomonian Temple, and which are over four hundred years old.



Stieglitz, in his work "On Ancient German Architecture," (Leipzig, 1820, pl. 33,) gives an illustration of these two celebrated pillars, as they are now standing in the Cathedral of Wurzburg, one of the oldest cities of Germany, and formerly the capital of Franconia. He dates them from the time of the construction of the old cathedral, in 1042, by the fraternity of Steinmetzen, the peculiar form and ornamentation of the capitals and bases being characteristic of the architecture of that period. They were originally situated, like the

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brazen columns of Solomon's Temple, on either side of the porch—*Jachin* on the right, and *Boaz* on the left; but at the present time they are placed in an inverse position, within the body of the cathedral, not far from the main entrance, and on either side of a Gothic door-way, leading to a small vaulted chamber. In the eighteenth century, the fine old Gothic architecture of the edifice was disfigured by an attempt at elaborate Italian ornamentation, at which time many changes were made in the building, and the two pillars were removed to their present location. Their shafts are not of the ordinary cylindrical form, but are composed of clustered pillars, curiously interlaced. STIEGLITZ says, that they were intended to bear a symbolic reference to the fraternity, which reference is revealed to the initiated in their peculiar proportions, in the ingenious construction and combination of the shafts and capitals, as well as by the names sculptured on the abacus. The pillar *J.* is based upon the octagon, and consists of a cluster of eight columns; while *B.* is based upon the square, and consists of four columns. *J.* is divided into two parts, and *B.* into three—the parts being connected by an interlaced band or fillet. These peculiarities refer to the mathematical proportions employed in the architecture of the period.

The Baron VON BERNEWITZ, (*Schreiber's Taschenbuch fur Gesch. und Alterthum in Suddeutschland:* Freiburg, 1841, p. 371,) disagreeing with STIEGLITZ in his explanation of the symbolism of these pillars, says, that "the artist intended by them to represent God and man." *B.* is tripartite, and yet

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constitutes but one whole (*Trinity*); the central portion of the shaft re-enters within itself (*God without beginning or end*). *J.* consists of only two actual parts, *Body and Soul*, which are united by a mysterious entwined bond or tie. The interior of these pillars is invisible. The inner man is likewise invisible—unfathomable. The lower portion of the shaft rises from the earth, and again returns thither; (*so shall the dust return to the earth as it was;*) while the upper portion returns again within itself, and is bound with an endless band (*the spirit, being also without beginning or end, waits hopefully for its union with the everlasting spirits above; it embraces eternity, and is by it embraced*).

Fallou ("*Mysterien der Freimaurer:*" Leipzig, 1848, p. 226) gives the following as his explanation: "*Jachin* (it is established) and *Boaz* (in it is Strength) furnish us with the idea of the *Plumb* and *Level:* consequently, also of the *Square* or right-angle, formed by the combination of the two; while, on the other hand, from the peculiar form of the pillars, we derive the ideas of *Strength* and *Beauty*, as the primary condition of every building. As regards the arrangement of the shafts, the artist evidently intended to denote certain different things united in one whole; and we have only to determine what things are intended to be represented, thus bound together by the bands or fillets. If they refer to strength and beauty, then we must understand, by the one pillar, the union of the physical and moral powers—the harmonious and beautiful working of the building-craft; and, by the other, the combination of their art, skill and experience, by which alone

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anything great and beautiful could be produced. Hence, it follows that these pillars were typical of architecture and of all that pertains to the art, and, in the earlier Lodges of Stone-masons, probably had a direct reference to theoretical and practical architecture. We are inclined to believe that these pillars alluded to the art and the secret union of the monastic building fraternities, rather than to Christian ideas of religion, for the reason that they date from a period when the monastic lodges were still in full vigor, and because at that time, also, the doctrine prevailed, that not only in God, but likewise in man, there existed a three-fold nature—body, soul and spirit—which doctrine was in accordance with the philosophy of ARISTOTLE, taught in the monasteries; and, finally, because it is scarcely conceivable that the symbolizing of this trinity in God and man, should have been represented by the form of a column or pillar."

According to SCHAROLD'S description of the Cathedral, these pillars date from the time of the Bishop BRUNO (1045). This is, however, hardly possible, as the capitals are cup-shaped, a form which was first adopted in the twelfth century.

A copy of the pillar *J.* is to be found in the Cathedral of Bamberg, and one of the pillar *B.* in the New-market Church of Merseburg. We frequently meet, however, with the symbol of the interlaced band and links on the capitals of pillars of a still earlier date—as, for example, in the Cathedral of Gernrode, and in the Church of Notre-Dame at Poictiers. In the thirteenth century, after the separation of the lay-brethren from the monasteries, and the establishment of the

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independent Lodges of Stone-masons, this style of pillars went entirely out of fashion.

In the Church at Doberan, in Mecklenberg, are several double triangles conspicuously displayed, three vine-leaves interlaced with a twisted cord and other Masonic allusions. Here, also, is an altar-piece, in a good state of preservation, which affords a curious idea of the religious views of the architect. In the foreground are represented several priests turning a mill, in which the dogmas of the Church are being prepared. Above them is the Virgin and Infant JESUS, who bears the blazing star on his breast. Below is the "Last Supper," the Apostles being represented in postures familiar to all Freemasons. In another Gothic edifice is a satirical caricature of the Immaculate Conception. In the Cathedral of Brandenburg is a fox in priestly robes, preaching to a flock of geese; and in the Munster at Berne is a painting of the "Last Judgment," with a Pope prominently figuring among the damned. These satirical representations are termed the "*Wahrzeichen*" of the German Stone-masons.

The Corporations of Builders existed, it must be remembered, during the most flourishing period of the orthodox Church, and at a time when the Papacy was apparently in the very zenith of its power. Yet, even at this time, the Romish Church had to contend with a wide-spread enlightenment and against the efforts of many so-called heretical, gnostic-manichæan sects, who based their opinions partly on the primitive ideas of Christianity. Such were the Catharists, Albigenses, Waldenses, &c., whose initiates and adherents

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traveled through all Europe, forming new communities and making proselytes not only among the nobles, freemen, burghers and tradesmen, but even among the monks, abbots and bishops of the Church. At this time, too, Reason was silently and secretly preparing to assert her sway, and to maintain the light of truth in the midst of the surrounding darkness. Ban, interdict and stake were alike ineffectual in preventing its progress. The German Masons were certainly no strangers to these reformatory efforts, and there is scarcely a doubt that some of them, at least in secret, participated in the movement; the "*Wahrzeichen*" we have alluded to seeming to furnish evidence of the fact. The Masons, by reason of the nature of their art, were continually brought into contact with all classes and conditions of men; they had a personal knowledge of the nature of the Church, and well knew the degeneracy of the clergy. They were far ahead of their contemporaries in general knowledge and education; and in their travels to and fro, not only throughout Europe, but sometimes extending to the far East, they became familiar with widely-differing religious views, and obtained a clearer conception of the idea of Christianity. They had also learned to practice toleration, and their Lodges became a sure place of refuge for those who were persecuted for the sake of opinion by a religious fanaticism. All who were good and true, and well skilled in the art, were received among them, and were protected from the persecutions of the Church.*

The triumph of the Reformation dealt a severe blow to the

* FINDEL, "Geschichte der Freimaurerei."

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Fraternity of German Steinmetzen.* No more churches were now erected, and the builders were thrown out of employment. Then followed the Thirty Years' War, during which period all building came to a stand. In 1681, the ancient city of Strasburg fell into the hands of the French, and the German princes, so often deceived by the intrigues of Louis XIV., and jealous of his power, sought by every possible means to circumscribe his influence in Germany. Their attention must necessarily have been attracted to a community like that of the Masons, the members of which, scattered throughout Germany, and bound together by the closest ties, still owed allegiance to the mother-lodge of Strasburg, now under French jurisdiction. By a decree of the Imperial Diet, March 16th, 1707, all connection of the German Stone-masons with the Haupt-Hütte of Strasburg was formally interdicted. Attempts were made to establish a National Haupt-Hütte for Germany, but without success; and disputes and dissensions arose among the various Lodges. In consequence of these difficulties, as well as of numerous complaints concerning abuses which had gradually crept into the craft, the Imperial Edict of Aug. 16th, 1731, abolished all Haupt-Hütten, as such, transferring to the government alone the adjudication of all disputes between the guilds or crafts. It was also ordained that all distinction between the Salute-masons (*Grussmaurer*) and the Letter-masons (*Briefmaurer*) should thenceforth be dropped, and that for the future no new Master should be sworn to conceal the secrets

* Heldmann, "Die 3 Gesch. Denkmale," &c., p. 337

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of the craft. Nevertheless the association was still continued in secret, and still retained for some time the former distinction between the Gruss and the Brief-maurer, their own administration of justice and their subordination to the Haupt-Hütten.

In France, the Building Associations flourished for a time, but, about the beginning of the sixteenth century, gradually declined, and finally united with the city guilds or corporations. They were entirely abolished by FRANCIS I. in 1539.* The last regular legislative assembly of the German Stone-masons was held in the year 1563. Much light has been thrown upon the traditions, history, usages and customs of the craft during the past few years. REICHENSPERGER lately discovered at Treves the Archives or Guild Chest of the Stone-mason's Company, which is said to have contained many valuable manuscripts: among others, one dated 30th October, 1397. In the City Library of Treves is still preserved the record book of the Stone-mason's Court, embracing a period of years from 1670 to 1721, and containing much valuable and interesting information concerning the ancient customs and usages of the craft.

At this day we have no authentic documents which refer to the organization of the German Stone-mason's Fraternity during its most flourishing period of existence. It was only when the ancient forms had commenced to decay, when the taste for forming leagues and confederacies had begun to wane, and when the true comprehension of the meaning of

* REBOLD, "Histoire générale de la Franc Maçonnerie," p. 76.

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the ancient ritual, usages and discipline had begun to die away, that the Masons felt the necessity of preventing a total extinction of their society, by re-establishing the ancient landmarks, by excluding all foreign elements from the craft, and by compelling all the Stone-masons to belong to the Guild or Fraternity. For this purpose, they assembled together in the year 1459, and resolved to renew and revise their ancient Constitutions. Of these documents, the most important still in existence are the following:

1459.—CONSTITUTIONS OF THE STEINMETZEN OF STRASBURG, as renewed and revised at an Assembly at Regensburg. First published from a certified copy of the Haupt-Hütte at Strasburg, in HELDMANN'S "*Drei ältesten geschichtlichen Denkmalen der deutschen Freimaurer-bruderschaft;*" (Aarau, 1819, p. 203–241,) afterwards in KRAUSE'S "*Drei Kunsturkunden,*" (II. I., p. 269–293,) and in HEIDELOFF'S "*Bauhütte des Mittelalters in Deutschland,*" (Nürnberg, 1841, p. 34–46.) An English translation, published in the "*Masonic Eclectic,*" (Vol. I., No. 1,) is as follows:

THE CONSTITUTIONS OF THE MASONS OF STRASBURG.*

1459.

IN the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her blessed

* In the year 1459, the Masters of nineteen Lodges of Southern and Middle Germany assembled on the 25th day of April, at Regensburg, in the manner of a Chapter, and drew up these revised Statutes or Constitutions. All those who desired to become members of the fraternity were required to subscribe their names to the Constitutions, in token of obedience. These Statutes were, on

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servants, the holy four crowned martyrs* of everlasting memory: considering that true friendship, unanimity, and obedience are the foundation of all good; therefore, and for the general advantage and free will of all princes, nobles, lords, cities, chapters, and convents, who may desire at this time or in future to build churches, choirs, or other great works of stone, and edifices; that they may be the better provided and supplied, and also for the benefit and requirements of the masters and fellows† of the whole craft of masonry, and masons in Germany, and more especially to avoid in future, between those of the craft, dissensions, differences, costs, and damages, by which irregular acts many masters have suffered grievously, contrary to the good customs and ancient usages maintained and practiced in good faith by the seniors and patrons of the craft in ancient times. But that we may continue to abide therein in a true and peaceful way, have we, masters and fellows all, of the said craft, congregated in chapters‡ at Spires, at Stras-

several subsequent occasions, renewed and revised; and were first confirmed by the Emperor MAXIMILIAN I., and afterward by his successors. The Masons recognized, as chief judges. the masters of the works of Strasburg, Vienna and Cologne; and for Switzerland, of Berne (afterward of Zurich). The workmaster of the Haupt-Hutte, or Grand Lodge of the Strasburg Cathedral, was the highest court of appeal—all matters of dispute among the members of the fraternity being there finally adjusted. It was only the "Steinmetzen" who belonged to this association, and they claimed the exclusive right of building ecclesiastical edifices.

* The "*quatuor coronati*" of HALLIWELL's ancient poem—the patron-saints of the German Steinmetzen and of the English Masons,

> "As dede these holy martyres fowre.
> That yn this craft were of gret honoure,
> They were as gode masonns as on erthe schul go,
> Gravers and ymage makers they were also."

The legend of the "holy martyres fowre" will be found in the Breviarum Romanum, 1474; the Breviarum Spirense, 1478; the Breviar. Ord. Hierosol., 1495; and the Breviarum Ultrajectense, Venet., 1497.

† The apprentices (Diener) were not then considered as members of the craft or fraternity, which was composed solely of Masters and Fellows.

‡ (In Kappitelsweise; after the manner of a Chapter.) This expression is derived from the convent meetings of the Benedictine monks, which were

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burg, and at Regensburg, in the name and on behalf of ourselves and of all other masters and fellows of our whole common craft above-mentioned, renewed and revised these ancient usages, and kindly and affably agreed upon these statutes and fraternity; and having by common consent drawn up the same, have also vowed and promised, for ourselves and all our successors, to keep them faithfully, as hereafter stands writ:

a. Firstly: If any of the articles in these statutes should prove to be too strict and severe, or others too light and mild, then may those who are of the fraternity, by a majority,* modify, decrease, or increase such articles, according to the requirements of the time, or country, or circumstance. The resolutions of those who shall meet together in chapters after the manner of this book shall thenceforth be observed, in accordance with the oath taken by every one.

b. Item: Whoever of his own free will desires to enter into this fraternity, according to the regulation as hereafter stands writ in this book, shall promise to keep all the points and articles, for then only can he be of our craft. Those shall be masters, who can design and erect such costly edifices and works, for the execution of which they are authorized and privileged, and shall not work with any other craft,† unless they choose so to do. Masters as well as fellows must conduct themselves honorably, and not infringe upon the rights of others, or they may be punished, according to these statutes, on the occasion of every such transgression.

termed "*capitula.*" The ancient builders met under the presidency of the master or patron, either in the Lodge or in some other chamber, and this was frequently the convent parlor. Thus, we also find in the old English Masonic Constitutions, and in the Act of Parliament of Henry VI., directed against the Masons, their meetings termed *chapters, congregations, assemblies,* and *chambers.*

* This was the universal custom of the Masons; that all resolutions should be adopted by a majority.

† At this time there were already in the cities and towns incorporated Masons, ordinary crafts-man who formed no part of the fraternity, properly so called.

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c. Item: Whatever regular works and buildings are now in progress of erection by journey work, namely, Strasburg, Cologne, Vienna, and Passau, and other such works, and also in the Lodges which belong to them, and, according to custom, have been hitherto finished by journey work; such buildings and works, as beforementioned, shall be continued by journey work, and in no wise by task work; so that nothing be cut short of the work, to the damage of the contract, as far as possible.

d. Item: If any craftsman who has had a regular work* should die, then any craftsman or master, skilled in masonry, and sufficient and able for the work, may aspire to complete said work, so that the lords owning or superintending such building may again be supplied with the requirements of masonry. So also may any fellow who understands such masonry.

e. Item: Any master may, in addition to his own work, undertake a work abroad, or a master who has no such work may like wise undertake it, in which case he may give such work or building in good faith, in journey work, and continue it as best he can or may, so that the work and progress be not interrupted, according to the regulations and customs of masonry. If a master fails to satisfy those persons who committed the work to him, and reliable information be given thereof, then shall the said master be called to account by the craft, corrected, and punished, after having been sentenced; but if the lords are not willing so to do, then may he do it as they choose, be it by task or journey work.

f. Item: If any master, who has had such a work or building, die, and another master comes and finds such stone-work, be the stone-work set or not, then shall such master not pull down the set stones, nor in any wise cast away the hewn and unset stones, without previous counsel and agreement with other craftsmen, so that the owners and other honorable persons, who caused such

‡ That is to say, a work undertaken in accordance with the laws and usages of the aft.

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edifice to be builded, be not put to unjust expense, and that also the master who left such work be not defamed. But if the owners choose to have such work removed, then he may have it done, provided he seeks no undue advantage thereby.

g. Item: Neither shall the master, or those who have undertaken such work, hire out anything that relates to or concerns hewn stones and what belongs to them, be it stone, lime, or sand; but to break or hew by contract or by journey work he may be allowed without risk.

h. Item: If masons be required for hewing or setting stone, the master may set such at work, if they are able, so that the lords be not hindered, and those who are thus employed shall not be subject to these regulations unless of their own free will.

i. Item: Two masters shall not share in the same work or building, unless it be a small one, which can be finished in the course of a year. Such a work he may have in common with him that is a brother.

k. Item: If any master accepts a work in contract and makes a design for the same,* how it shall be builded, then he shall not cut anything short of the design, but shall execute it according to the plan which he has shown to the lords, cities, or people, so that nothing be altered.

l. Any master or fellow who shall take away from another master of the fraternity of craftsmen a work on which he is engaged, or who shall endeavor to dispossess him of such work, clandestinely or openly, without the knowledge or consent of the master who has such work, be the same small or great, he shall be called to account. No master or fellow shall keep fellowship with him, nor shall any fellow of the fraternity work for him, so long as he is engaged in the work which he has thus dishonestly acquired, nor

* Some of these plans are still preserved in Germany; as, for example, the original plan of the Cathedral of Strasburg, designed by the architect himself, ERWIN VON STEINBACH.

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until he has asked pardon, and given satisfaction to him whom he has driven from his work, and shall also have been punished in the fraternity by the masters, as is ordained by these statutes.*

m. Item: If any one accepts in whole or in part any work, which he does not understand how to execute, not having consulted any craftsman thereon, nor having applied to the Lodge, he shall in no wise undertake the work; but if he attempts to do so, then shall no fellow take work with him, so that the lords be not put to expense by such ignorant master.

n. No workman, nor master, nor Parlirer,† nor fellow-craft, shall instruct any one, whosoever, who is not of our craft, in any part if he has not in his day practiced masonry.

o. No craftsman nor master shall take money from a fellow for teaching or instructing him in anything belonging to masonry, nor shall any Parlirer or fellow-craft instruct any one for money's sake; but if one wishes to instruct the other, they may do so mutually or for fraternal affection.

p. Item: A master who has a work or a building for himself may have three apprentices,‡ and may also set to work fellows of the same Lodge; that is, if his lords so permit;§ but if he have

* All the old English Constitutions contain a similar clause.

† The Parlirer (orator, speaker) appears to have held an intermediate position between the Fellow and the Master. He was so called, because in the absence of the Master it was his duty to interrogate or *parley* with the traveling craftsman, who might apply to the Lodge for work or aid. The Parlirer of the German fraternity answered to the Warden of the English. These wardens were also termed in England "setters," because they "set the men to work," as can be seen by a reference to the contract for the building of the Collegiate Church of Fodringhey, in the county of Northampton (1434), as quoted in the "*Monasticon Anglicanum*," Vol. III., P. 2, p. 158–164.

‡ The apprentices were obliged to serve as such for seven years, and were then only accepted as brethren and members of the fraternity. They must not be confounded with day-laborers or hod-carriers.

§ Thus in our Fordringhey contract, already quoted, the architect is expressly forbidden to take any or more workmen without the consent of his "Lorde of Yorke."

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more buildings than one, then shall he have no more than two apprentices on the afore-mentioned building, so that he shall not have more than five apprentices on all his buildings.*

Item: No craftsman or master shall be received in the fraternity who goes not yearly to the holy communion, or who keeps not Christian discipline, or who squanders his substance at play; but should any one be inadvertently accepted into the fraternity who does these things as aforesaid, then shall no master nor fellow keep fellowship with him until he desists therefrom, and has been punished therefor by those of the fraternity.

No craftsman nor master shall live in adultery while engaged in masonry; but if such a one will not desist therefrom, then shall no travelling fellow nor mason work in company with him, nor keep fellowship with him.

q. Item: If a fellow-craft takes work with a master, who is not accepted into the fraternity of craftsmen, then shall the said fellow not be punishable therefor. So also, if a fellow take work with a city master,† or with another master, and be there set to work, that may he well do, so that every fellow may find work; but nevertheless such fellow shall keep the regulations, as hereinbefore and hereafter written, and shall also contribute his fee to the fraternity, although he be not employed in the Lodges of the fraternity, or with his fellow-brethren.

But if a fellow would take unto himself a lawful wife, and not

* This was necessary, partly for the purpose of preventing the too great increase of workmen, partly to keep the knowledge of their art from being communicated to too many, and partly in order that the apprentices might be properly and thoroughly instructed.

† A competition had already at this date arisen between the incorporated and the Freemasons. In England, the operative masons had been incorporated in 1310. The *Steinmetzen* of Germany, and likewise the Freemasons of England, found themselves subsequently obliged partially to unite with the municipal incorporated masons, without, however, submitting to the jurisdiction of the guild, because "they esteemed their art as far more excellent than that of the Masons' Company." (SCHOEPFLIN'S *Alsatia Illustrata.*)

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being employed in a Lodge, would establish himself in a city, and be obliged to serve with a craft, he shall on every ember-week pay four pennies, and shall be exempt from the weekly penny, because he be not employed in the Lodge.

r. If a master have a complaint against another master, for having violated the regulations of the craft, or a master against a fellow, or a fellow against another fellow, any master or fellow who is concerned therein shall give notice thereof to the master who presides over the fraternity, and the master who is thereof informed shall hear both parties, and set a day when he will try the cause; and meanwhile, before the fixed or appointed day, no fellow shall avoid the master, nor master drive away the fellow, but render services mutually until the hour when the matter is to be heard and settled. This shall all be done according to the judgment of the craftsmen, which shall be observed accordingly. Moreover, the case shall be tried on the spot where it arose, before the nearest master who keeps the Book of Statutes, and in whose district it occurred.

s. Item: Every Parlirer shall honor his master, be true and faithful to him, according to the rule of masonry, and obey him with undivided fidelity, as is meet and of ancient usage. So also shall a fellow.

And when a travelling fellow-craft desires to travel farther, he shall part from his master and from the Lodge in such wise as to be indebted to no one, and that no man have any grievance against him, as is meet and proper.

t. A travelling fellow, in whatever Lodge he may be employed, shall be obedient to his master and to the Parlirer, according to the rule and ancient usage of masonry, and shall also keep all the regulations and privileges which are of ancient usage in the said Lodge, and shall not revile his master's work, either secretly or openly, in any wise. But if the master infringe upon these regu-

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lations, and act contrary to them, then may any one give notice thereof.

u. Every craftsman employing workmen in the Lodge, to whom is confided these statutes, and who is duly invested with authority, shall have power and authority in the same over all contentions and matters which pertain to masonry, to try and punish in his district. All masters, Parlirers, and apprentices shall obey him.

x. A fellow who has travelled, and is practiced in masonry, and who is of this fraternity, who wishes to serve a craftsman on a portion of the work, shall not be accepted by that craftsman or master, in any wise, for a less term than two years.

y. Item: All masters and fellows who are of this fraternity shall faithfully keep all the points and articles of these regulations, as hereinbefore and hereafter stands written. But if any one should perchance violate one of the points, and thereby become punishable, if afterward he be obedient to the regulations, by having complied with what has been sentenced upon him, he will have done sufficient, and be released from his vow, in regard to the article wherefor he has been punished.

z. The master who has charge of the Book shall, on the oath of the fraternity, have a care that the same be not copied, either by himself nor by any other person, or given, or lent, so that the Book remain intact,* according to the resolution of the craftsmen. But if one of the craftsmen, being of this fraternity, have need or cause to know one or two articles, that may any master give him in writing. Every master shall cause these statutes to be read every year to the fellows in the lodge.

Item: If a complaint be made involving a greater punishment, as, for instance, expulsion from masonry, the same shall not be tried or judged by one master in his district, but the two nearest

* That the Book might not suffer by interpolations, additions, or accidental omissions, thereby giving cause for disputes or misunderstanding.

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masters who are intrusted with the copies of the statutes, and who have authority over the fraternity, shall be summoned by him, so that there may be three. The fellows also who were at work at the place where the grievance arose shall be summoned also, and whatsoever shall be with one accord agreed upon by those three, together with all the fellows, or by a majority thereof, in accordance with their oath and best judgment, shall be observed by the whole fraternity of craftsmen.

Item: If two or more masters who are of the fraternity be at variance or discord about matters which do not concern masonry, they shall not settle these matters anywhere but before masonry, which shall judge and reconcile them as far as possible, but so that the agreement be made without prejudice to the lords or cities who are concerned in the matter.

1. Now, in order that these regulations of the craft may be kept more honestly, with service to God and other necessary and becoming things, every master who has craftsmen at work in his Lodge, and practices masonry, and is of this fraternity, shall first pay one florin on entering this fraternity, and afterward each year four *Blapparts;* namely, on each ember-week one Blappart or Bohemian, to be paid into the box of the fraternity, and each fellow four Blapparts, and so likewise an apprentice who has served his time.*

2. All masters and craftsmen who are of this fraternity, and who employ workmen in their Lodges, shall each of them have a box, and each fellow shall pay into the box weekly one penny. Every master shall faithfully treasure up such money, and what may be derived from other sources, and shall each year deliver it to the fraternity at the nearest place where a Book is kept, in order

* That is, an apprentice who has served his full time, but has not yet been received by the fraternity as a fellow and brother.

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to provide for God's worship and to supply the necessaries of the fraternity.

3. Every master who has a box, if there be no Book in the same Lodge, shall deliver the money each year to the master who has charge of the Book, and where the Book is there shall also be held divine worship. If a master or fellow dies in a Lodge where no Book is kept, another master or fellow of the said Lodge shall give notice thereof to the master who has a Book, and when he has been informed thereof he shall cause a mass to be said for the repose of the soul of him who has departed, and all the masters and fellows of the Lodge shall assist at the mass and contribute thereto.

4. If a master or fellow be put to any expense or disbursement, for account of the fraternity, and notice be given of how the same occurred, to such master or fellow shall be repaid his expenses, be the same small or great, out of the box of the fraternity; if also any one gets into trouble with courts or in other matters, relating to the fraternity, then shall every one, be he master or fellow, afford him aid and relief, as he is bound to do by the oath of the fraternity.

5. If a master or fellow fall sick, or a fellow who is of the fraternity, and has lived uprightly in masonry, be afflicted with protracted illness and want for food and necessary money, then shall the master who has charge of the box lend him relief and assistance from the box, if he otherwise may, until he recover from his sickness; and he shall afterward vow and promise to restitute the same into the box. But if he should die in such sickness, then so much shall be taken from what he leaves at his death, be it clothing or other articles, as to repay that which had been loaned to him, if so much there be.

THESE ARE THE STATUTES OF THE PALIRERS AND FELLOWS.

No craftsman or master shall set at work a fellow who commits adultery, or who openly lives in illicit intercourse with women, or

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who does not yearly make confession, and goes not to the holy communion, according to Christian discipline, nor one who is so foolish as to lose his clothing at play.

Item: If any fellow should wantonly take leave of a grand lodge or from another lodge, he shall not ask for employment in the said lodge for a year to come.

Item: If a craftsman or master wishes to discharge a travelling fellow whom he had employed, he shall not do so unless on a Saturday or on a pay-evening, so that he may know how to travel on the morrow, unless he be guilty of an offence. The same shall also be done by a fellow-craft.

Item: A travelling fellow shall make application for employment to no one but the master of the work or the Parlirer, neither clandestinely nor openly, without the knowledge and will of the master.

REGULATIONS OF THE APPRENTICES.

No craftsman nor master shall knowingly accept as an apprentice one who is not of lawful birth, and shall earnestly inquire thereof before he accepts him, and shall question such apprentice on his word, whether his father and mother were duly united in lawful wedlock.

Item: No craftsman or master shall promote one of his apprentices as a Parlirer whom he has taken as an apprentice from his rough state, or who is still in his years of apprenticeship.

Neither shall any craftsman or master promote any of his apprentices as a Parlirer whom he has taken from his rough state, notwithstanding he may have served his years of apprenticeship, if he has not travelled for the space of one year.

If any one who has served with a mason (Murer)* comes to a craftsman and wishes to learn of him, the said craftsman shall not accept him as an apprentice unless he serve as such for three years.

* Murer—a Mason, as distinguished from "Steinmetz," or Freemason.

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No craftsman or master shall take an apprentice from his rough state for a less term than five years.

If, however, it happen that an apprentice should leave his master during the years of his apprenticeship, without sufficient reasons, and does not serve out his time, then no master shall employ such apprentice. No fellow shall work with him, nor in any wise keep fellowship with him, until he has served his lawful time with the master whom he left, and has given him entire satisfaction, and brings a certificate from his master aforesaid.

No apprentice shall ransom himself from his master unless he intends to marry, with his master's consent, or there be other sufficient reasons which urge him or his master to this measure.

If an apprentice deems that he has not been justly dealt with by his master, in any way they may have agreed upon, then may the apprentice bring him before the craftsmen and masters, who are in that district, so that an explanation and redress may take place as the case may be.

Item: Every master who has a Book in the district of Strasburg, shall pay every year at Christmas, a half-florin into the box of Strasburg, until the debt is paid, which is due to that box.

And every master who has a Book, and whose building is finished, and who has no more work, whereon he can employ the fellows, shall send his Book, and the money in his possession, which belongs to the fraternity, to the workmaster at Strasburg.

It was resolved on the day at Regensburg, four weeks after Easter, in the year, counting from God's birth, one thousand four hundred and fifty-nine, on St. Mark's day, that the workmaster, Jost Dotzinger, of Worms, of the building of our dear lady's minster, the high chapter of Strasburg, and all his successors on the same work, should be the supreme judge of our fraternity of masonry, and the same was also afterward determined on at Spires, at Strasburg, and again at Spires in the year MCCCCLXIV. on the 9th day of April.

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Item: Master LORENZ SPENNING, of Vienna, shall also be chief judge at Vienna.

And thus a workmaster or his successors at Strasburg, Vienna, and Cologne, these three are the chief judges and leaders of the fraternity; they shall not be removed without just cause, as was determined on, the day at Regensburg, 1459, and at Spires in 1464.

This is the district that belongs to Strasburg: all the country below the Moselle, and Franconia as far as the Thuringian forest, and Babenberg as far as the episcopate at Eichstatten, from Eichstatten to Ulm, from Ulm to Augsburg, to the Adelberg and as far as Italy; the countries of Misnia, Thuringia, Saxony, Frankfort, Hesse, and Suabia, these shall be obedient.

Item: To Master LORENZ SPENNING, workmaster of the building of St. Stephen, at Vienna, appertains Lampach, Steiermarck, Hungary, and the Danube downward.

Item: Master STEFFAN HURDER, architect of St. Vincent's at Berne, shall have the district of the Swiss Confederacy.

Item: To Master CONRAD, of Cologne, master of the chapter there, and to all his successors likewise, shall appertain the other districts downward, whatever there be of buildings and lodges which belong to the fraternity, or may hereafter belong to it.

If any master, Parlirer, fellow-craft, or apprentice acts contrary to any of the hereinbefore or hereinafter written points or articles, and does not keep them collectively or individually, and reliable information be obtained thereof, then he or they shall be summoned before the fraternity, by reason of such violation, and shall be called to account therefor, and shall be obedient to the correction or penalty which is sentenced upon him, for the sake of the oath and vow which he has pledged unto the fraternity. And if he slights the summons without honest reason, and does not come, he shall yet give what has been sentenced upon him as a penalty for his disobedience, although he be not present. But if he will

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not do so, he may be brought before ecclesiastical or civil courts at the place where they be held, and may be judged according to what may be right in the matter.

Item: Whoever desires to enter this fraternity, shall promise ever to keep steadfastly all these articles hereinbefore and hereafter written in this Book; except our gracious lord the Emperor, or the king, princes, lords, or any other nobles, by force or right, should be opposed to his belonging to the fraternity; that shall be a sufficient excuse, so that there be no harm therein. But for what he is indebted for to the fraternity, he shall come to an agreement thereon with the craftsmen who are in the fraternity.

Although by Christian discipline every Christian is bound to provide for his own salvation, yet it must be duly remembered by the masters and craftsmen whom the Almighty God has graciously endowed with their art and workmanship, to build houses of God and other costly edifices, and honestly to gain their living thereby, that by gratitude their hearts be justly moved unto true Christian feelings, to promote divine worship, and to merit the salvation of their souls thereby. Therefore to the praise and honor of Almighty God, his worthy mother Mary, of all her blessed saints, and particularly of the holy four crowned martyrs, and especially for the salvation of the souls of all persons who are of this fraternity, or who may hereafter belong to it, have we the craftsmen of masonry stipulated and ordained for us and all our successors, to have a divine service yearly at the four holy festivals and on the day of the holy four crowned martyrs,* at Strasburg, in the minster of the high chapter, in our dear lady's chapel, with vigils and soul masses, after the manner to be instituted.

It was determined upon the day at Spires, on the ninth day of April, in the year, counting from God's birth, 1464, that the work-

* "The holy martyrs suffered for the name of God, in the year 287, on the 8th of November (sexto ydus Novembris)," Modus orandi secundum ecclesiam Herbipolensem, 1450.

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master, JOST DOTZINGER, of Worms, workmaster of the high chapter at Strasburg, shall have an assembly of craftsmen in his district, when three or four masters shall be taken and chosen, to come together on a certain day, as they may agree, and what is there determined on by a majority of those who are so congregated in chapters, and who are then present, and how they may decrease or increase some articles, that shall be kept throughout the whole fraternity.

That day shall be on St. George's day in the sixty-ninth year.

These are the masters who were present on the day at Spires, on the ninth day of April in the year 1464.

Item: JOST DOTZINGER, of Worms, workmaster of our dear lady's minster of the high chapter at Strasburg; Item: Master HANS VON ESSELINGEN; Item; Master VINCENCIE VON CONSTANTZ; Item: Master HANS VON HEYLTBURN; Item: Master PETER VON ALGESHEIM, Master at Nuhausen; Item: WERNER MEYLON, of Basle, on behalf of Master PETER KNOBEL, of Basle, etc., etc.*

These Statutes, which are undoubtedly based on the ancient customs and laws of the craft, were discussed and agreed on at two assemblies of Masters and Fellows, held "in the manner of a Chapter," (*in Kappitelsweise,*) the first at Regensburg on Easter-day, 1459, and the second shortly afterwards at Strasburg, when they were definitively adodted and promulgated. The spirit of the German Imperial Constitution is plainly to be seen in all its features. The expression "*in Kappitelsweise,*" which is used by no other guild, is derived from the convent meetings of the Benedictine monks,

* The document concludes with a long list of the names of Masters and Fellows, the dates of their reception, etc., which it is unnecessary to reproduce here.

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which were termed "*Capitula*" or Chapters. Thus also, in the old English Constitutions, and in the Act of Parliament of HENRY VI., we find the meetings of the Masons termed "Chapters, Congregations, Assemblies, and Chambers." All the precepts of these Statutes, which were kept secret from the profane, and were read at least once a year in the lodges, refer especially to the moral obligations of the brethren to one another, and breathe throughout a spirit of brotherly love, strict integrity and morality.

1563.—THE CONSTITUTIONS AND ARTICLES OF THE STONE-MASON'S FRATERNITY; as revised at the Haupt-Hütte at Strasburg on St. MICHAEL'S Day, [28th Sept.] 1563. These amendments were preparatorily discussed on St. BARTHOLOMEW'S Day [24th August] at an Assembly at Basle, and are generally termed the "Brother-Book" (*Brüderbuch*). They were first published as the "Secret-Book" (*Geheimbuch*) of the Stone-masons, in folio, with the imprint 1563, and the imperial eagle on the title-page: and from this copy, republished by HELDMANN, (p. 254–293,) KRAUSE (II. I., p. 294–316,) and HEIDELOFF (p. 61–72).

1462.—CONSTITUTIONS OF THE STONE-MASONS OF TORGAU, adopted on the days of St. BARTHOLOMEW and St. MICHAEL, 1462. These Statutes, as we have already remarked, do not appear to have received the imperial confirmation. A certified copy was deposited in the Lodge at Rochlitz, in 1486, a reprint of which is to

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be found in "STIEGLITZ, *Uber die Kirche der heiligen Kunigunde zu Rochlitz und die Steinmetzhütte daselbst,*" (Leipzig, 1829, p. 58–74,) and in HEIDELOFF, (p. 47–56.)

The Constitutions of 1459 were repeatedly confirmed by the German emperors; as follows:*

1. *Confirmation of the Emperor Maximilian I.*, dated 3d October, 1498, at Strasburg.
2. *Confirmation of the Emperor Ferdinand I.*, dated at Inspruck, 15th March, 1563.
3. *Confirmation of the Emperor Maximilian II.*, dated at Prague, 18th April, 1570.
4. *Confirmation of the Emperor Rudolph II.*, dated Presburg, 3d March, 1578.
5. *Confirmation of the Emperor Matthias*, Regensburg, without date.
6. *Confirmation of the Emperor Ferdinand II.*, Vienna, 16th September, 1921.

All these documents are quoted by HEIDELOFF, who also mentions another of the Emperor CHARLES V., dated Barcelona, 15th April, 1538. He also alludes to two papal letters, one of Pope ALEXANDER VI., dated Rome, 16th September, 1502, and the other of Pope LEO X., dated *pridie Kal. Januarii*, 1517, (31st December, 1516.) This would seem to confirm the assertions attributed to Sir CHRISTOPHER WREN and ELIAS ASHMOLE, that the Popes had in former times

* HEIDELOFF, FALLOU, and KLOSS.

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granted bulls to the traveling Freemasons, investing them with certain privileges and immunities, the existence of which documents has been doubted by some English Masonic writers.

KLOSS, in his "*Freimaurerei in ihrer wahren Bedeutung*," has carefully and diligently collated and compared the several points and articles of the German Constitutions with those of the English Masons, affording the most convincing proof that the Steinmetzen of Germany and the Free-masons of England were one and the same fraternity, springing from the same source, obeying the same laws, and practising the same usages, form and ceremonies. If further proof be wanted, it will be furnished by the following remarkable fact, which should convince the most skeptical:*

The concluding portion of the "Ancient Poem" of HALLIWELL, already mentioned, is entitled "*Ars quatuor Coronatorum*," and contains a legendary account of

> * * * * these *holy martyrs fowre*,
> That yn thys craft were of gret honoure;
> They were as gode masonns as on erthe schul go,
> Gravers and ymage-makers they were also:

showing that in the early days of Masonry, in England, as as well as in Germany, the four holy crowned martyrs were esteemed as the special patron-saints of the Fraternity of Masons.

HEIDELOFF, the German architect, tells us, in his "*Bauhütte des Mittelalters*," that many of the altars erected by the medieval Steinmetzen, were dedicated to their patron-saints, the "heligen vier Gekrönten," whose names were SEVERUS,

* KLOSS, "Freimaurerei in ihrer Wahren Bedeutung," p. 257.

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SEVERIANUS, CARPOPHORUS, and VICTORINUS, who were Christian martyrs and Masons, and were cast into the river Tiber by command of the Emperor DIOCLETIAN, for having refused to build a pagan temple.

Several of the Stone-mason's Regulations of Germany conclude with the words:—"All these articles have been drawn up from the text of the ancient Constitutions, which were framed by the holy crowned martyrs, CLAUDIUS, CHRISTERIUS and SIGNIFICANUS, to the praise and glory of the holy Trinity and of MARY, the Queen of Heaven." The Constitutions of Strasburg, 1459, commence with the following formula: "In the name of the Father, Son, and Holy Ghost, and of the worthy mother MARY, and to the everlasting memory of her blessed servants, the *holy four crowned martyrs*," &c.

SCHAUBERG, in his late work on the "Symbolism of Freemasonry," states that on each of the four sides of the "*Meister-tafel*" at Basle is a sculptured representation of one of the four holy martyrs, with a brief and pithy inscription, alluding to the symbolic meaning of the *compass, square, rule* and *level*. KLOSS has given us, in his "*Freimaurerei in ihrer wahren Bedeutung*," a German translation of the original legend, as contained in the Breviarum Romanum, 1474; the Breviarum Spirense, 1478; the Brev. Ord. Hierosol, 1495, and the Brev. Ultrajectense Venet., 1497, an English translation of which is to be found in the "Freemason's Monthly Magazine," Boston, April, 1863, p. 177.

A very valuable and interesting manuscript has lately been discovered in the archives of the city of Cologne. It is enti-

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tled "*Brudersehaftsbuch der Steinmetzen,*" (Book of the Fraternity of Stone-masons,) and contains a series of records and documents, dating back to the year 1396. It fully confirms the conclusions to be derived from the German Constitutions, and those of the English and Scotch Masons; and conclusively proves the inauthenticity of the celebrated Charter of Cologne.*

Another document, which merits the careful attention of the Masonic student, is "The Ancient Regulations of the Masons of Paris," contained in the "*Collection de Documents inedits sur l'histoire de France,*" by G. P. DEPPING, (Paris, 1837.) Under the head of "*Règlemens sur les arts et metiers de Paris, redigés au 13me siècle et connus sous le nom de livre des mêtiers d'Etienne Boileau,*" will be found a chapter (Tit. 48) which treats of the "Masons, Stone-cutters, Plasterers, and Mortar-makers," which is interesting, not only as exhibiting the peculiar usages and customs of the craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and Masons of England. An English translation is contained in the "Freemason's Monthly Magazine," Boston, May, 1863, p. 201.†

* "Latomia," 1862, vol. 21, p. 193.

† See, also, SCHAUBERG, "Symbolik d. F. M.," vol. 3, p. 250.

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V

The Free-masons of England.

THE GOTHIC STYLE IN ENGLAND.—TESTIMONY OF LAWRIE AND PRESTON.—THE ENGLISH LODGES.—COWANS.—THE WORD FREE-MASON.—THE PARLIAMENTARY STATUTES RELATING TO MASONS.—HENRY VI.—DR. PLOT.—THE AUGUSTAN STYLE.—ACCEPTED MASONS.—TRANSFORMATION OF THE SOCIETY.—SIR CHRISTOPHER WREN.

HAVING thus reviewed the history and organization of the German Steinmetzen, we shall turn our attention to the English branch of the Fraternity, and endeavor to trace it from its first establishment until its final transformation into a universal humanitary institution, whose sole future aim was to be the erection of a spiritual temple, based on the broad foundation of Brotherly Love, Relief and Truth.

When, in the fifth century, Britain became the spoil of Northern warriors, all progress in the arts was nipped in the bud. The various works of architecture erected by the Romans were destroyed. Civilization remained at a stand still, or, to speak more correctly, relapsed into barbarism, as in other decaying Roman provinces. The half-savage conquerors of the land, the rude Angles and Saxons, like all other nations in a state of infancy, destroyed what they knew not how to prize, until finally, under the gentle influence of dawning Christianity, the manners of the people became more gentle, and more humane views began to prevail. The people

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commenced to improve their public and private buildings, and to rebuild and repair those which had been destroyed by the ravages of time and war. ALFRED the Great, the founder of Oxford University (872–900), and a patron of art and science, devoted much attention to architecture, employing for this purpose such architects as he could find in England. During the reign of ATHELSTAN, many skillful architects came from foreign lands, especially from France and Germany, where at this time the art of building had already made some progress. The construction of all religious buildings was under ecclesiastical supervision; among those especially noted for their architectural skill, being DUNSTAN, a Benedictine monk, Archbishop of Canterbury (946), OSWALD, Bishop of Worcester, and ETHELBALD, Bishop of Winchester.

From the sixth to the ninth century, many British monks traveled to Germany, in order to propagate the Christian religion, and we frequently find them in different parts of Europe, engaged in the erection of churches and monasteries. Towards the end of the thirteenth century, and at the beginning of the fourteenth, we find German architects and workmen invited to come to England and Scotland, to assist in building religious edifices, the native architects and workmen not sufficing for the purpose. Thus, we see, even at that early period there was a constant and reciprocal communication between the architects of England and the Continent. The German element had already been introduced among the English Masons, when the Normans became masters of the land, and the Danes and Saxons had usurped all crafts and

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trades. This peculiarity became even still more marked when the *Gothic* style, which, as we have shown, was originally the peculiar secret of the German Stone-masons, began to be adopted in England. There is now scarcely a doubt that a large proportion of *German* workmen were employed in the construction of the Gothic edifices of England, erected during the fourteenth century, and it is even supposed that most of the principal master-workmen were German Masons. The constant recurrences of such names as SCHAW, J. SWALWE, STEPHAN LOTE, &c., seem to furnish testimony of the fact; and the rolls of the workmen employed at the building of many of the old English cathedrals contain a large proportion of German names. Furthermore, the general character of the "Stone-masons' marks," found in the English cathedrals, agrees exactly with that of the marks of the German Steinmetzen of the same period. When we take into consideration the very large number of extensive buildings erected during the fourteenth and fifteenth centuries in England and Scotland, and which must have required numerous craftsmen and many years for their completion, we must arrive at the conclusion that the native artisans could not possibly have sufficed for the work. This is admitted by all the English historians: LAURIE* says, "In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the twelfth century, for religious structures, and consequently for operative masons, * * * and there was no kingdom

* LAURIE, "History of Freemasonry," ed. 1859, p. 46.

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in Europe where the zeal of the inhabitants for Popery was more ardent—the kings and nobles more liberal to the clergy —or the Church more richly endowed than in Scotland. The demand, therefore, for elegant cathedrals and ingenious artists must have been proportionally greater here than in other countries, *and that demand could be supplied only from the trading associations on the Continent.*

"When we consider, in addition to these facts, that the society monopolized the building of all the religious edifices of Christendom, we are authorized to conclude that the numerous and elegant ruins which still adorn various parts of Scotland were erected by *foreign Masons, who introduced into the island the customs of their Order.*

PRESTON,* in alluding to the state of Masonry under the patronage of AUSTIN, the Benedictine monk, says that "many *foreigners* came into England, *who introduced the Gothic style of building.*"

It appears, therefore, certain that the German Steinmetzen did travel to England and Scotland, and that they brought with them and introduced among the English Masons the peculiar usages and customs of their Lodges. It must be remembered, also, that many of these same usages and customs, which we find reproduced in the laws, forms and rituals of the English Masons, and some of which have been preserved to this day, and constitute the "ancient landmarks" of the craft, are essentially *German* in their character; that they are based on *German* usages and customs of the greatest

* PRESTON, "Illustrations of Freemasonry," London, 1804, p. 146.

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antiquity, many of which even existed in the earliest ages, among the German barbaric tribes, and can be distinctly traced through the "medieval sworn-associations," the monastic lodges, the companies of lay-brethren, the guilds, and finally the Lodges of Stone-masons, down to the present day. As in the case of the German Stone-masons, so did the English Masons, at an early period form fraternities or associations, the members of which recognized one another by secret signs and tokens. But the latter were never so free and independent as the former, and were continually more or less under the surveillance of the government, possessing merely the right to assemble in a body, to levy contributions from their members, choose their Masters and Wardens, and hold their regular meetings and feasts. Their Lodges were originally held at sunrise, the Master taking his station in the East, and the brethren forming a half-circle before him. After prayer, each craftsman had his daily work pointed out to him, and received his instructions. At sunset, they again assembled, after labor, prayer was offered, and their wages paid to them. In stormy weather, the craft assembled in a convent-hall, or some other place of shelter, but in fair weather their meetings (Lodges) were held in the open air, generally on the top of a hill, where no one could listen to their proceedings.* Before opening the Lodge, guards were stationed to keep off cowans and eavesdroppers and to prevent the uninitiated from approaching. The original meaning of the word

* "Biograph. Britann.," v., p. 490.—"Biog. of Wren."—Ch. M. Jeder "Allotrien," Berlin, 1824, p. 139.

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"*cowan*," which has so long been a subject of discussion among Masonic writers, will be found in JOHN JAMIESON'S "*Etymological Dictionary of the Scottish Language*, 2 *vols. fol.*, *Edinburgh*, 1808," and plainly shows that our ritual is derived from that of the *operative* masons, viz:

"COWAN, *s.* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred (Scottish).

"2. Also used to denote one who builds dry walls, otherwise denominated a dry-diker (Scottish.)

The old Masonic expression "*it rains*," now almost obsolete, but formerly used to denote the approach of a cowan or eavesdropper, is derived from the punishment inflicted on a listener, when caught, namely, "to be placed under the eaves of the house in rainy weather, until the water ran in at his shoulders and out at his shoes." As many other matters connected with the *handicraft* of Masons have been symbolized by us, so we have evidently treated the cowans and eavesdroppers.

The word "*Free-mason*" occurs for the first time in the Statute 25 EDWARD I., (1350,) entitled "*Le Statuts d'Artificers et servants*," the third chapter of which fixes the rates of wages, viz: "Item. Carpenters, Masons and Tilers and other workmen on houses, shall take no other wages for their work but as they were used to do before the year 1346; that is to say, a master carpenter 3 den., and another (namely, a joiner) 2 den. A Master *Free-mason* 4 den., and other

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masons 3 den. and their servants 1 den. A Tiler 3 den. and their knaves 1 den," &c.

The original French text of the statute has "*mestre de franche-peer* 4 den., et autre mason 3 den., et leurs servants 1 den," &c. Here the word *Free-mason* evidently signifies a *Free-stone-mason*—one who works in *free-stone* (Fr. *franche-peer*, i. e. franche pierre), as distinguished from the *rough* mason, who merely built walls of rough, unhewn stone.

As early as the year 1077, we find the Latin word "*Caementarius*," used to denote an English Mason, and, in 1277, the word "*massun*." In 1312, we meet with the expression "*sculptores lapidum liberorum*," connected with "*caementarii*," and in 1396 we read of "Lathomos vocatos *fremaceons*," showing that the word *free-masons* had then been adopted as the designation of a particular class of workmen, and that it was derived from the material (free-stone) on which they worked. The word *Latomus* means literally a *stone-hewer*, and *caementarius*, one who squared and polished the blocks of stone, as ashler for the intended walls, or who prepared them for ornamental carving and statuary—"*gentil entail*," as CHAUCER terms it.

The Statute of EDWARD III. (1360) ordains that "every mason shall finish his work, be it of free-stone or of rough-stone." (Fr. or. text, "de franche-pere ou de grosse-pere.") The idea of any particular civil or political freedom being denoted by the word "FREE," in connection with "mason," is altogether erroneous, as is shown by the English Parliamentary Statutes, which make no distinction between the Free-

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masons and other artisans, all of whom were subject to exceedingly strict and rigorous laws. The German word "Stein-metz," literally a "stone-cutter," exactly expresses the idea of the original English FREE-MASON.

In the Statute 25 EDWARD I., and in many subsequent Acts, the Free-masons are treated like all the other guilds: the rates of wages are fixed by law, and they are even sometimes forbidden to leave their places of residence without the permission of their lords, or of the authorities; being considered as bondsmen of the soil. As early as 1360, "Congregations, Chapters, Regulations, and Oaths," were forbidden among them, and this ordinance was subsequently renewed and stringently enforced.

ANDERSON, in his Book of Constitutions, claims that at all periods of their history the Masons were the protégés and favorites of kings, princes and nobles, many of whom he designates as *Grand Masters*, and that, as a class, they were endowed with exclusive rights and privileges.

PRESTON, following in the footsteps of ANDERSON, falls into the same error. Thus, he states that "EDWARD III. applied with indefatigable assiduity to the Constitutions of the Order; revised and meliorated the Ancient Charges, and added several useful regulations to the original code of laws." "He patronized the Lodges, and appointed five deputies under him to inspect the proceedings of the Fraternity." No proof, however, has as yet been adduced from any chronicle or history of England that, as a Fraternity or Guild, the Masons at any period possessed or held by patent any exclusive priv-

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ilege whatever; all that may be collected from the records is of a contrary tendency. The "Statutes of the Realm," although frequently treating of Masons, Rough-masons, and Free-masons, make no distinction between these different classes, but allude to them generally under the collective title of "Artificers and Laborers."

The Statute 24 EDWARD III., 1351, entitled "Le Statut d'Artificers and servants," certainly did not originate in any political jealousy, but was called forth by the contumacious conduct of the Masons who had been assembled at Windsor Castle under the direction of WILLIAM of Wykeham, the Comptroller of the Royal Works *(magister operum)*. These masons refused the wages, withdrew from their engagements, and at last openly refused to return. The Statute 30 EDWARD III., 1356, was then enacted, ordaining that "If laborers or artificers absent themselves out of their services in another town or county, the party shall have suit before the Justices;" "and if he does not return after three monitions, and for the falsity, he shall be burned in the forehead with an iron made and formed to the letter F (for false), but may be respited by the Justices. No artificer shall take wages on festival-days."

Hence it is evident that the Freemasons had at that period no exemption from other artificers, nor were endowed with any distinct privileges as a fraternity, nor were they formidable in a political point of view. Nor can we collect from the preamble of the second Act, in the reign of HENRY VI., that any allusion is intended to a political conspiracy, but merely

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to enforce the restrictions imposed on the masons by the Statute of Laborers. This Act [the 3 HENRY VI., 1425] begins as follows:

"WHEREAS, by the yearly congregations and confederacies made by the Masons, in their General Assemblies and Chapters, the good course and effect of the Statute of Laborers be openly violated and broken in subversion of the law, and to the great damage of the commons, our Sovereign Lord the King has ordained that such Chapters and Congregations shall not be hereafter holden; and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convict, shall be adjudged felons, and that all other Masons that come to such Chapters or Congregations shall be punished by imprisonment of their bodies, and make fine and ransome at the King's will."

PRESTON asserts that the Masons received immunities from King HENRY VI., but by the above Act it appears that they were bound, as before, to obey the royal mandate, or patent to others, when required, and to take the prescribed wages. RYMER, in his "*Fœdera*," vol. v., p. 670, states that they were liable to be seized and retained by the King's order, whenever he designed to erect a palace or an abbey. In 1435, HENRY VI. granted a patent to RICHARD, Duke of York, to impress Masons, who contracted with WILLIAM HORWOOD, as Master, to build the Chapel of Fotheringhay, "who, if the contract be not performed properly, shall yield his body to prison at the lord's will." The Rev. JAMES DALLAWAY, who has carefully and impartially examined the subject, states, in his "Discourses on Architecture in England," that he has diligently searched the "*Rotulus Patentium*,"

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without having discovered *any* granted to the Freemasons by HENRY VI., although that monarch granted several to *other guilds and fraternities.* PRESTON alleges that the penalties prescribed in these Acts were never inflicted, and that these two compulsory Acts had lain totally dormant.

This, however, is mere assumption; for it is probable that the penalties enacted were evaded by the proviso made by the master-masons in all great contracts, the condition annexed to undue performance having been always specified. The fixed wages of the masons, however, were considerably higher than those of any other mechanics; and if we estimate them by the relative value of money to what it now bears, sufficiently liberal; for, according to ADAM SMITH, wages are fifteen times increased since the eleventh century. Even as late as CHARLES the Second's time, the magistrates of Warwickshire set an assize for them, as for other artisans. The rates of wages fixed for Freemasons at the Quarter Sessions held at Warwick, 1684, were "1*s.* 4*d.* without board; 5*d.* with; penalty for taking above this rate, twenty-one day's imprisonment." What becomes, then, of the exemptions declared by the 5 ELIZABETH, 1562, which, as Lord COKE observes, repealed all the previous statutes concerning laborers?

If the chapters or congregations of Free-masons had been injurious to the State, by fomenting insurrection, it is scarcely probable that such fact would have been totally overlooked, not only by the English historians, but in the Statutes. It is alleged that by the Act of 5 ELIZABETH, 1562, they were exempted from all penalties; but, in fact, they were exempted

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by implication only; for they are NOT NAMED as a body corporate, nor, indeed, under any specific denomination. Masonic authors pretend that the Act of HENRY VI. was passed at the instigation of HENRY, Cardinal BEAUFORT, and that the Bishops WYKEHAM, WAYNFLETE and CHICHELEY were Grand Masters. No evidence of this has been adduced, and it admits of considerable doubt whether the ecclesiastical Constitution of that day would have authorized its most eminent members to have presided as Grand Masters and to have been associated with that mysterious brotherhood; or that they could have been so without the prescribed initiation.

Reading Masons of the present day are doubtless familiar with the little treatise so often reprinted in Masonic works, and which purports to have been taken from a curious and early MS., said to have been in the hand-writing of King HENRY VI., but no where extant. A copy, taken by "JOHAN LEYLANDE, Antiquarius," and preserved among his papers, is *said* to be in the Bodleian Library. From an inspection of HENRY the Sixth's royal signature, it may admit of some doubt whether that was actually an autograph MS. which LEYLANDE copied; for in that age few men of high rank could write at all legibly, that being the work of regular scribes.

It is, however, well known that the mind of the imbecile monarch was in early life directed to the discovery of "hidden things." He was a dupe to the possibility of the philosopher's stone, and gave a patent to the Alchemists, having summoned them to display their art before him. It would

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not be surprising, then, if he had entertained a similar curiosity to learn the secrets of the craft; and it is possible that this examination of them actually took place before him in council, 1445.

Dr. PLOT, in his "Natural History of Staffordshire," indulges himself in some sarcastic observations on the Freemasons, which are indignantly repelled by PRESTON, who in his history makes no recital of the penalties of the Statutes above quoted, and is particularly careful to omit such opinions as impugn the high credit of Masonry; offers an elaborate vindication of the system of Freemasonry upon its general principles and analogies with few and imperfect references to genuine history, and does not even allude to the first compulsory Act of EDWARD III.*

These numerous acts and ordinances all hint at the fact, that one of the principal objects of the assemblies of the Masons at their Chapters and Congregations was an opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages. In 1389, it was enacted that, in case of resistance, the Justices of the Peace might call in the assistance of the Sheriff and other officers of the county. An old MS., mentioned by PRESTON, says, "That when the Masters and Wardens met in a Lodge, the Sheriff of the County, or the Mayor of the City, or the Alderman of the town in which the Congregation is held, should be made fellow and sociate to the Master, in the help of him against rebels, and for upbearing the rights of the realm." ANDERSON, as usual,

* DALLAWAY'S "Historical Account of Master and Free Masons," p. 424.

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attempts to turn this circumstance into an honor for the Fraternity, and leads us to suppose that these various officers were present in the capacity of initiated brethren. But we cannot believe that, at that period, amateurs could have been present as *Accepted* Masons—or, so to say, honorary members—for certainly they had no knowledge whatever of the secret customs and usages of the craft. In 1495 all artisans and workmen were again forbidden to use "liveries, signs, and tokens." In 1548 all the building crafts were permitted to freely practice their art, in all the kingdom; but this license was again revoked in the following year, except so far as concerned the city of London. It is evident, therefore, that the Freemasons were at all times considered as a mere guild, and were subject to the laws relating to the guilds generally.

That the English Freemasons and German Stone-masons were actually branches of one and the same Fraternity can no longer be doubted, more especially when we consider the striking resemblance which exists between the old English Constitutions and the Regulations of the German Steinmetzen. The principal point in which they differ is in the duration of the term of apprenticeship—the English statutes requiring *seven* and the German *five* years' service.

In Germany, also, the Fellow-craft was obliged to travel for two or more years before he could become a member of the Fraternity; while in England the apprentice, having faithfully served his allotted time, could then at once become a Fellow, and then Master, without further probation. The

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German Masons were, in a great measure, at all times, more free and independent than their English brethren, who were continually under the supervision of the government.

The German (Gothic) was the prevailing style of architecture in England and throughout the northern part of Europe, down to the sixteenth century. In Italy, however, about the beginning of the fifteenth century, the Augustan style was restored, and the modern imitation of the ancient Roman architecture was in the course of time introduced into England. Several English gentlemen visited Italy, and on their return brought with them many fragments of ancient columns, curious drawings, and books of architecture, which attracted the attention of the English architects. Sir THOMAS SACKVILLE, at that time (1560) patron of the Free-masons, and an enthusiastic amateur of the art of architecture, devoted much attention to the subject, and induced other persons of means and taste to undertake similar journeys. Among the number was the celebrated INIGO JONES, a talented young painter, who made the tour of Italy in company with WILLIAM HERBERT, Earl of Pembroke. On his return to England he laid aside his pencil, and, confining his studies to Architecture, at length succeeded in introducing the Augustan style, which met with ready acceptance, and gave the deathblow to the ancient Gothic.

In 1607 INIGO JONES was appointed general surveyor to King JAMES I., and also became patron of the Freemasons, which position he held until 1618. The Lodges at this time were instituted after the model of the Italian schools, and it

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is said that many eminent, wealthy and learned men were initiated into the Fraternity.* This statement, however, lacks confirmation. It was about this period that the general assemblies of the Craft, which had hitherto been held annually, began to be held quarterly. The custom was also introduced of holding their lodges in taverns and public houses, where the meetings generally terminated with a feast.

As may readily be supposed, a complete change had now come over English architecture; and in place of the ancient Gothic style, the modern imitation of the ancient Roman was universally adopted. A like change was beginning to take place in the character and composition of the Masons' Lodges; which were gradually abandoned by their members, who affiliated with the incorporated company of Masons. The ancient symbolism of Gothic church architecture, which constituted the chief element in the secret doctrine of the former Lodges, had now lost its practical value. At this period, also, philosophy, nurtured by the study of the ancient classical authors, had taken a new flight; the art of printing had made education more general; universities and colleges springing up on all sides, contributed to the general spread of enlightenment and knowledge; and the progress of the Reformation aided in diffusing clearer views, not only on matters of religion, but on all branches of science. Mankind had distanced the quiet efforts of the Stone-masons. The liberal religious views of the latter concerning the dogmas and ordinances of the Church, the tyranny of the Romish see, and

* Preston, "Illustrations," &c., p. 182.

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the immorality of the priests and monks, which hitherto they had only ventured to express under the vail of those sarcastic caricatures to which we have alluded, could now be proclaimed aloud without reserve—they no longer possessed any exclusive secrets or mysteries. All that still remained to them—their peculiar symbolism of Church architecture—was out of date, and of no further practical utility. It is not strange, therefore, that the bond of fraternity should gradually grow weaker and weaker. In the mean time, however, circumstances had occurred which were of great importance for the future—which prepared the way for the present institution of Freemasonry, and for the beginning of a new epoch for the Society.

Hitherto the Fraternity, with the exception of the ecclesiastical and secular PATRONS of the craft, was composed wholly of actual workmen, masons and stone-cutters. Towards the close of the sixteenth and beginning of the seventeenth century, persons who were not operatives began to be admitted as *actual* members of the Free-masons' Fraternity. The records of St. MARY'S Lodge, at Edinburgh, which is acknowledged as the oldest lodge in Scotland, inform us that THOMAS BOSWELL, *Esquire*, of Auchinleck, was chosen as Warden of the Lodge in the year 1600; and that ROBERT MORAY, Quartermaster-General of the Scottish army, was made a Master Mason in 1641. It also appears from the Diary of the learned antiquary ELIAS ASHMOLE, that he was made a Mason in a Lodge at Warrington, Lancashire, on the 16th October, 1646. These are the three oldest authen-

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tic names of non-operative members of the Fraternity. Subsequently, there can be no doubt, many learned, wealthy and eminent men were admitted to the Society, they being distinguished from the working masons by the appellation of "ACCEPTED Masons," and, as might have been expected, contributed not a little in giving an entirely new character to the Fraternity. Their influence was sensibly felt; and their wealth, education, social position and political influence contributed much towards the final reorganization of the institution. In consequence of the Revolution, Masonry continued in a declining state for many years; and, in fact, was so much reduced in the south of England, that no more than seven Lodges met in London and the suburbs, and a few other Lodges only occasionally met in different places.*

The whole spirit of the English nation had at this period taken a new direction, preparing itself, as it were, to cast aside its ancient superstitions, and to cultivate the fruitful domain of natural philosophy. This resolution to cast off every burdensome yoke—initiated by BACON in philosophy and by CROMWELL in politics—soon pervaded the entire generation† The universal desire of the people to submit their old ideas to the ordeal of a new and thorough investigation, spread rapidly under the reign of CHARLES II., and was manifested on all sides and in everything. While, on the one hand, the skeptical chemist BOYLE was engaged in his philosophical researches; on the other, CHARLES II. founded the

* PRESTON, "Illustrations," &c.—FINDEL, "Gesch. d. Freimaurerei."
† H. T. BUCKLE, "History of Civilization in England."

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Royal Society, with the avowed design of "prosecuting effectually the advancement of natural experimental philosophy, and of establishing certain, and correcting uncertain theories in philosophy." As a necessary result of the bold, investigating and reformatory spirit which had thus seized upon the three great domains of theology, science and politics, those great legislative reforms which marked the reign of CHARLES II. were initiated. The censorship of the press was abolished, personal liberty assured, and finally the Act of Toleration was passed (1689).

This intellectual revolution must necessarily have exercised an important influence on the Fraternity of Masons, and we cannot doubt that it contributed essentially to its final transformation from an operative to a universal, speculative, humanitary society; while, on the other hand, it must be confessed that it doubtless had the effect of introducing into the society much that was novel, much that was foreign to the original institution, and which was derived from kindred societies of an earlier period. To this circumstance we may perhaps ascribe the origin of certain symbols and ceremonies which have no connection whatever with the old fraternity of operative masons.

It must be remembered, also, that at this time BACON had just given to the world his "New Atlantis," a romance, the allusions in which have misled some Masonic historians in their opinions concerning the origin of Freemasonry.* At this time, also, Alchemy still continued to be a

* FRIED. NICOLAI, "Einige Bemerkungen uber den Ursprung und die Geschichte der Rosenkreuzer und Freimaurer." Berlin, 1806.

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favorite study: DUPUY's celebrated work on the "Templars" had created intense sensation, and attracted general attention to this once-famous Order; and English Deism* had already taken deep root among all classes of the people. At such a time, then, an institution like that of Masonry, then verging to decay, must have been peculiarly susceptible of external influences, and much that was new might readily have been introduced without attracting attention.

The commingling of the "accepted" with the working masons must also have had a very important influence on the Fraternity, on account of the superior education, wealth and social position of the former class. These "accepted" brethren now brought forth from the ancient guild-chests the moldering records of the Lodges, and revived the old traditions, usages and customs of the Fraternity. On the 27th December, 1663, a General Assembly of Masons was held, at which HENRY JERMYN, Earl of St. Albans, was chosen Grand Master. At this assembly several additional regulations were made for the government of the Lodges, which plainly show that, even at this time, the Fraternity was beginning to assume a new character. These "new articles" were as follows:†

"Noe person (of what degree soever) shall be accepted a Freemason, unless he shall have a lodge of 5 freemasons, at least, whereof one to bee a Master, or Warden of that limit or division

* "Der Englische Deismus und die Fr. Mr. Bruderschaft," von DR. MEEZDORF in "Der Bauhütte," 1860, p. 338.

† PRESTON's "Illustrations," p. 186. "The Harleian MS., No. 1942," from which we quote, undoubtedly contains the original version.

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wherein such Lodge shall bee kept, and another of the trade of Freemasonry.

"That noe person shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and observers of the Laws of the Land.

"That noe person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or assembly until he hath brought a Certificate of the time of acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division where such Lodge was kept; which sayd Master, shall enrol the same in parchment, in a roll to bee kept for that purpose, to give an account of all such acceptions at every general Assembly.

"That every person who now is Freemason shall bring to the Master a note of the time of his acception, to the end the same may be enrolled in such priority of place of the person shall deserve, and to this end the whole Company and fellows may the better know each other.

"That, for the future, the sayd Society, Company, and fraternity of Freemasons, shall be regulated and governed by one Master, and Assembly and Wardens, as the said Company shall think fit to choose at every yearly general Assembly.

"That noe person shall be accepted a Freemason, or know the Secrets of the sayd Society, until he has first taken the oath of secrecy hereafter following:

"I, A. B. Doe, in the presence of Almighty God, and my fellows and Brethren here present, promise and declare, that I will not at any time hereafter, by any Art or Circumstance whatsoever, directly or indirectly publish, discover, reveall, or make known any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time or any time hereafter shall be made known unto me; so helpe mee God and the holy contents of this book."

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PLOT, in his "Natural History of Staffordshire," (Oxford, 1686,) gives an interesting account of the Freemasons; and states, that "persons of the most eminent quality did not disdain to be of this fellowship."

In 1666, when THOMAS SAVAGE, Earl of Rivers, was patron of the Masons, the few Lodges then existing partially revived, in consequence of the demand created by the great fire of London, which destroyed one hundred churches and thirteen thousand houses. Sir CHRISTOPHER WREN, surveyor-general of the royal buildings, and a celebrated architect, not only drew up the plan for rebuilding the city, but superintended the work from 1667 to 1675. According to the statements of ANDERSON, WREN was chosen Grand Master of Masons in 1685; this, however, is impossible, as the following extract from AUBREY'S "Natural History of Wiltshire" (a MS. in the library of the Royal Society) plainly shows:*

"MEMORANDUM.—This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. PAUL'S Church, of the fraternity of the adopted Masons, where Sir CHRISTOPHER WREN is to be adopted a brother, and Sir HENRY GOODRIC of the Tower, and divers others," &c.

This date being long after the commencement of building St. PAUL'S (1675), WREN could hardly "have held a Lodge in regular working throughout the building of that edifice," as PRESTON and others pretend; nor could he have been

* HALLIWELL'S "Early History of Freemasonry."—"Freemason's Magazine," London, June, 1859, p. 1025.

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Grand Master in 1685; the more so, as there was in reality no office of Grand Master until after the year 1717.

During the building, the old Lodge of St. PAUL'S (afterwards the Lodge of Antiquity) met regularly with some other lodges, but during the reign of JAMES II. the fraternity were much neglected. In 1688, JAMES II. fled, and WILLIAM of Orange ascended the throne. During his reign the communications of the Lodges were continued; but after his death, in 1702, they again decreased, and the annual festivals were entirely neglected. WREN'S age and infirmities drew off his attention from the duties of his office, and the numbers of the brethren had become so much reduced, that, in order to prevent their total extinction, a proposition was made, and afterwards agreed to, that "the privileges of Masonry should no longer be restricted to operative masons, but extend to men of *various professions*, provided they were regularly approved and initiated into the Order."

Here, then, we are at the end of the history of *Ancient* Masonry. The operative masons, who for a long time past had been gradually decreasing in numbers, now acknowledged, by the above resolution, that it was out of their power, as operative masons, to continue the existence of their fraternity any longer: they had fulfilled their mission, by carefully preserving their ancient laws, traditions and ceremonies, and transmitting them as an heritage to the Grand Lodge of England. Henceforth, the central point must be sought for within the circle of the Accepted Masons.

The long-contemplated separation of the Freemasons from

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the operative guilds was now speedily carried into effect, and the institution strode swiftly forward to its complete and perfect transformation. From the materials slowly, surely and regularly prepared, deep in the medieval twilight of the Middle Ages, carefully cherished and handed down to posterity by the old building associations of Germany and England, arose a new and beautiful creation. Modern Freemasonry was now to be taught as a spiritualized art, and the fraternity of operative masons was exalted to a Brotherhood of symbolic builders, who, in place of visible, perishable temples, are engaged in the erection of that one, invisible, eternal temple of the heart and mind, ever henceforth to be conducted in wisdom, supported in strength, and adorned in beauty. It was NOT the mysteries of ancient paganism which have been thus transmitted and handed down to us—not the doctrines of primitive Christianity or Christian gnosticism—not the inanimate shadow of a downfallen chivalric Order—but the pure and gentle spirit of Brotherly Love, Relief and Truth, which has descended upon us. May it rest upon and abide with us evermore! *So mote it be!*

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VI.

The Grand Lodge of England.

UNDER the old *regime*, Masonry was purely an operative science; its active members being all artisans, and engaged in a common calling. Now, however, the *exterior* of Masonry had become somewhat changed: by an easy and natural transition, the institution had been changed from an operative to a speculative one; its science was chiefly that of ethics, and its great business to teach the precepts of morality. Charity and hospitality, brotherly love, relief and truth, were henceforth to be the distinguishing characteristics of the association; and its secret rituals, its emblems, its customs, laws, and usages were all to be so many instrumentalities by which man was to be made wiser, and better and happier; the social condition of men improved, and a universal brotherhood established, which should spread over the whole civilized world, and go on with passing centuries to the end of time.

Of the revival and reorganization of the Fraternity, and of the institution of the Grand Lodge of England, the *mother-lodge* of our present system of Freemasonry, we have been furnished with an authentic and reliable account by ANDERSON and PRESTON—the former in his "Book of Constitutions, 1738," and the latter in the several editions of his "Illustrations of Masonry."

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To complete our present history of Ancient Masonry, we shall now give some extracts from the above works; the occurrences which they refer to forming, as they do, the connecting link between the fraternity of Masons of the Middle Ages and the Society of Free and Accepted Masons of the present day:

"On the death of the King (CHARLES II.) in 1685, JAMES II. succeeded to the throne; but the fraternity were much neglected in his reign. The Earl of Arlington dying this year, the Lodges met in communication, and elected Sir CHRISTOPHER WREN Grand Master. He appointed Mr. GABRIEL CIBBER and Mr. EDWARD STRONG his Wardens. Though Masonry had been in a declining state for many years, several lodges were now occasionally held in different places."—PRESTON, 1775.

"But many of the Fraternity's records of this and former reigns were lost in the next and at the Revolution (1688); and many of 'em were too hastily burnt in our own time, from a fear of making discoveries; so that we have not so ample an account of the Grand Lodge," &c.—ANDERSON, 1738.

"At the Revolution (1688–89), Masonry was so much reduced, that there were no more than seven regular lodges in London and its suburbs, of which two only are worthy of notice; the old Lodge of St. Paul's, over which Sir CHRISTOPHER presided during the building of that structure, and a lodge at St. THOMAS'S Hospital, Southwark, over which Sir ROBERT CLAYTON, then lord mayor of London, presided during the rebuilding of that hospital."—PRESTON, 1775.

"Particular Lodges were not so frequent, and mostly occasional in the South, except in or near the places where great works were carried on. Thus Sir ROBERT CLAYTON got an occasional Lodge of

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his Brother Masters to meet at St. THOMAS's Hospital, Southwark, A. D. 1693, and to advise the Governors about the best design of rebuilding that hospital as it now stands most beautiful, near which a stated lodge continued long afterwards. Besides that, and the old Lodge of St. PAUL's, there was another in Piccadilly, over against St. JAMES's Church, one near Westminster Abbey, another near Covent Garden, one in Holborn, one on Tower-Hill, and some more that assembled statedly."—ANDERSON, 1738.

"In 1695, King WILLIAM was privately initiated into the Order. His Majesty approved of the brethren's choice of Sir CHRISTOPHER WREN, and patronized the lodges; particularly one at Hampton Court, which was held during the building the new part of that palace."—PRESTON, 1775.

PRESTON, in his several editions, published subsequent to 1781, has considerably altered this passage, and says that—

"King WILLIAM honored the lodges with his royal sanction, particularly one at Hampton Court, at which it is said his Majesty frequently presided during the building of the new part of that palace."—PRESTON, 1781.

"The King was privately made a Free Mason, approved of their choice of Grand Master WREN, and encouraged him in rearing St. PAUL's Cathedral," &c.—ANDERSON, 1738.

"In 1697, (ANDERSON says in 1695,) a general assembly and feast of the free-masons was held, at which many noble and eminent brethren attended. CHARLES, Duke of Richmond and Lenox, Master of a Lodge at Chichester, being present at this feast, was proposed Grand Master for the following year, and unanimously elected. He engaged Sir CHRISTOPHER WREN to act as his deputy, and appointed EDWARD STRONG, senior, and EDWARD STRONG, junior, his Wardens. Next year Sir CHRISTOPHER was elected his successor,

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and the fraternity continued to assemble under the patronage of this architect till the King died in 1702."—PRESTON, 1775.

There are, however, some older accounts, which somewhat conflict with the statements of ANDERSON and PRESTON, and which deserve due consideration. PRICHARD, in the Introduction to his "Masonry Dissected, 1730," asserts that—

"The term of free and accepted Masonry (as it now is) has not been heard of till within these few years. No constituted lodges or quarterly communications were heard of till 1691."

This statement is confirmed by the following extract from HALLIWELL'S "Early History of Freemasonry in England. Second ed. London, 1844:"

"The following extract from AUBREY'S "Natural History of Wiltshire," p. 277, a manuscript in the library of the Royal Society, will be read with interest. It appears that Sir CHRISTOPHER WREN, in 1691, was enrolled among the members of the fraternity:

"Sir WILLIAM DUGDALE told me, many years since, that about HENRY the Third's time, the Pope gave a bull or patents to a company of Italian freemasons to travell up and down over all Europe, to build churches.

"From those are derived the fraternity of Adopted Masons. They are known to one another by certain signes and watch-words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall, and with an oath of secrecy.

"MEMORANDUM.—This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. PAUL'S Church of the fraternity of the adopted Masons, where Sir CHRISTOPHER WREN is to be adopted a brother, and Sir HENRY GOODRIC of the

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Tower, and divers others. There have been kings that have been of this sodality."

This statement, which has every appearance of truthfulness, flatly contradicts the assertions of ANDERSON and PRESTON, who allege that, at the General Assembly in 1663, Sir CHRISTOPHER WREN was appointed by HENRY JERMYN, Earl of St. Albans, one of his Wardens; that in 1666 he was appointed Deputy by THOMAS SAVAGE, Earl of Rivers; and that in 1685 he was chosen Grand Master.

"During the following reign (Queen ANNE), Masonry was at a very low ebb; Sir CHRISTOPHER'S age and infirmities withdrawing his attention from the lodges, they gradually decreased, and the annual festivals were entirely neglected. The old lodge at St. PAUL'S, and a few others, continued to meet, but these consisted of few members. It was therefore resolved that the privileges of Masonry should no longer be *limited to architects and operative masons*, but that men of different professions might be admitted, who should agree to support the dignity of the Order, as an ancient and respectable society."—PRESTON, 1775, and "Free-mason's Calendar," 1775.

In the edition of 1781, and following editions, PRESTON adds to the above:

"Provided such men were regularly approved and initiated into the Order. In consequence of this resolution, some new regulations took place, and the Society began once more to revive and flourish."—PRESTON, 1781.

This was a most important resolution, forming, as it does, the connecting link between the ancient operative masons of England and the speculative society of Freemasons, which

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from that day has grown and flourished until at the present time it comprises a vast brotherhood, extending over all the earth, proclaiming to all men the eternal principles of Brotherly Love, Relief and Truth. It is curious that PRESTON, in mentioning this important resolution, seems to overlook entirely the fact, to which he himself previously alluded, that ELIAS ASHMOLE was initiated into Masonry in 1646, and that in 1682 he attended a lodge held at Masons' Hall in London, at which were present several members besides himself, who were neither architects nor operative masons. However, the accounts of both ANDERSON and PRESTON very plainly show, that the number of non-operative masons at that time must have been very small, and that Masonry had fallen into such a decline, between the years 1702 and 1716, that the Society was obliged to adopt the resolution of admitting "men of different professions," in order to prevent its complete extinction. The oldest account we have, concerning this revival of Masonry and the actual organization of a Grand Lodge, is furnished by ANDERSON, in his "Book of Constitutions, 1738," as follows:

"King GEORGE I. entered London most magnificently on 20th Sept., 1714, and after the rebellion was over, A. D. 1716, the few Lodges at London, finding themselves neglected by Sir CHRISTOPHER WREN, thought fit to cement under a Grand Master, as the Centre of Union and Harmony, viz: the Lodges that met,

"1. At the Goose-and-Gridiron Alehouse in St. PAUL'S Church-yard;

"2. At the Crown Alehouse, in Parker's lane, near Drury-lane;

"3. At the Apple-tree Tavern, in Charles street, Covent Garden;

"4. At the Rummer-and-Grapes Tavern, in Channel-row, Westminster.

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"They and some old Brothers met at the said Apple-tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge, pro tempore, in due Form, and forthwith revived the Quarterly Communications of the officers of Lodges, (called the Grand Lodge), resolved to hold the annual Assembly and Feast, and then to choose a Grand Master from among themselves, till they should have the honour of a noble brother at their head. Accordingly on St. John Baptist's day, in the third year of King GEORGE I., A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose-and-Gridiron Alehouse. Before dinner, the oldest Master Mason (now the member of a Lodge), proposed a list of proper candidates; and the brethren, by a majority of hands, elected Mr. ANTHONY SAYER, gentleman, Grand Master of Masons, who, being forthwith invested with the badges of office and power by the said oldest Master, and installed, was duly congratulated by the Assembly, who paid him the homage. Capt. JOSEPH ELLIOT and Mr. JACOB LAMBALL, carpenter, Grand Wardens. SAYER, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the place that he should appoint in his Summons sent by the Tyler."—ANDERSON, B. of C., 1738.

In the editions of PRESTON, prior to that of 1781, this circumstance is very briefly alluded to, and almost in the same words as above narrated. In the succeeding editions, however, the account is dilated on, and much is added which is not to be found in the previous editions or in ANDERSON'S "Constitutions." It must be borne in mind that PRESTON published his detailed account at a period when his own lodge (the Lodge of Antiquity) stood in open antagonism to the Grand Lodge of London; while, on the other hand,

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it is possible that the Grand Lodge would not permit ANDERSON to incorporate the details as given by PRESTON in his work. Those details are an important part of the history of the Fraternity, as will be seen:

"On the accession of GEORGE I., the Masons in London and its environs, finding themselves neglected by Sir CHRISTOPHER WREN, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications and annual festivals of the society. With this view the Lodges at the Goose-and-Gridiron," &c. [as above], "the only four Lodges in being in the South of England at this time, with some old Brothers met at the Apple-tree Tavern above-mentioned, in February, 1717, and having voted the oldest Master Mason then present into the Chair, constituted themselves a Grand Lodge pro tempore in due form. At this meeting it was resolved to revive the Quarterly Communications of the fraternity; and to hold the next annual Assembly and Feast on the 24th of June at the Goose-and-Gridiron in St. PAUL'S Church-yard (in compliment to the oldest Lodge, which then met there), for the purpose of electing a Grand Master among themselves, till they should have the honour of a Noble Brother at their head. Accordingly on St. JOHN the Baptist's day, 1717, in the third year of the reign of King GEORGE I., the Assembly and Feast were held at the said house; when the oldest Master Mason and Master of a Lodge, having taken the Chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren by a great majority of hands elected Mr. ANTHONY SAYER Grand Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the Assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four Lodges to meet him

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and his Wardens quarterly in communication; enjoining them at the same time to recommend to all the fraternity a punctual attendance on the next annual Assembly and Feast.

Among a variety of regulations which were proposed and agreed to at this meeting was the following: "That the privilege of assembling as Masons, which had hitherto been unlimited, no longer rested in the power of the Fraternity generally, but that every lodge to be hereafter convened, except the four old lodges, at this time existing, should be legally authorized to act by a Warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such Warrant no lodge should be hereafter deemed regular or constitutional."—PRESTON, 1781.

This edition contains the following note, in explanation of the above:

"A sufficient number of Masons met together within a certain district, had at this time ample power to make Masons, and discharge all the duties of Masonry without any warrant of constitution. The privilege was inherent in themselves as individuals."

The edition of 1796 adds to the above:

"And this privilege is STILL ENJOYED BY THE TWO OLD LODGES, which are now extant."

The edition of 1804 gives the following version:

"A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or chief magistrate of the place, were empowered at this time to make Masons and practise the rites of Masonry without warrant of constitution. The privilege was inherent in them as individuals, and this privilege is still enjoyed by the two old lodges now extant, WHICH ACT BY IMMEMORIAL CONSTITUTION."

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VII.

Masonic Degrees.—The Ritual.

MODERN ORIGIN OF THE DEGREES.—ELIAS ASHMOLE.—EXAMINATION OF AN ENGLISH MASON.—EXAMINATION OF A GERMAN STEINMETZ.—THE LECTURES OF MASONRY.—SYMBOLS OF MASONRY, THEIR ORIGIN.—THE MASTER'S LEGEND.—THE TEMPLE OF SOLOMON.—MARTIN CLARE—DUNCKERLEY—HUTCHINSON—PRESTON—HEMMING.—THE ANCIENT MASONS.—THOMAS SMITH WEBB.

THE existence of the three degrees of Apprentice, Fellow-Craft, and Master Mason, which constitute our present system of so-called "Ancient Masonry," or "Masonry of St. John," and the peculiar arrangement of the ceremonies, traditions, and other esoteric instructions of these degrees, have been fruitful causes of the diversity of opinions which prevail in regard to the real origin of the fraternity.

Historical investigation, however, has clearly demonstrated that the present system of degrees is of comparatively modern origin, being totally unknown to the craft at the time of the revival in 1717. Originally there was but *one* degree of initiation; the *names* of Apprentice, Fellow and Master being merely the designation of *classes* of workmen, and not of *degrees* or *grades* of initiation. The actual society or fraternity of Masons, both in Germany and in England, was composed only of *Fellows*, who were received or initiated into the "craft" with certain forms and ceremonies, having a

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symbolic reference, and designed to make a deep and lasting impression upon the mind. This ceremony of initiation, as practiced among the medieval German Masons, we have already described [page 73]; and while it proves that our fraternity is in reality derived from the operative masons of Europe, it also shows that many of the ancient customs and usages of the Craft have been faithfully preserved to this day, although in a somewhat altered form. The *Apprentice* of olden times was a youth, "free-born, of a good kindred true, no bondsman, and of limbs whole as a man ought to be," who was taken for a term of years to learn "the art;" and after having "truly served his Master," and finished his time, was admited [initiated] into the company, guild or fraternity, and became a *Fellow of the Craft.* The *Master* was merely a Fellow-Craft, who was chosen from among his brothers and Fellows, to preside over the Lodge, superintend their labors, and give them necessary instruction for their work, and during the time for which he was chosen, was termed "the Master."

"He that lernede best and were of onesté,
And passud hys felows yn curysté, * * *
Mayster y-callud so schulde he be."

HALLIWELL'S ANC. POEM.

"And also he that were most of conyng schold be govnour of ye werke, and scholde be callyd maister," &c.—THE HISTORY AND ARTICLES OF MASONRY.

"The most expert of the Fellow Craftsmen shall be chosen or appointed the Master or Overseer of the lord's work, who is to be called Master by those who work under him."—ANCIENT CHARGE V., 1723.

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And in the *Ahiman Rezon* of 1783, we read that—

"They were called Fellow Crafts, because Masons in ancient times never gave any one the title of Master Mason until he had been elected to preside over his lodge."

But no where in the ancient records, Constitutions, or Charges of the Craft, do we find the slightest allusion to the Apprentice, Fellow-Craft or Master, as designations of separate *degrees* of initiation.

The XIII. Old Regulation, compiled by Bro. GEORGE PAYNE, Esq., when Grand Master, in 1720, and approved by the General Assembly on the 24th June, 1721, states that "Apprentices must be admitted Fellow-Crafts and Masters only here (i. e. in Grand Lodge), unless by a dispensation from the Grand Master." This Regulation, though it shows that the *three degrees* were then in existence, also proves that they were conferred on comparatively few, and that they were not essential to constituting membership in the fraternity.

By the New Regulation of 22d Nov., 1625, only, "the Master of a Lodge, with his Wardens and a competent number of the Lodge, assembled in due form, can make Masters and Fellows at discretion."

Architectural writers affirm that the Master Masons were chiefly foreigners, incorporated by royal authority; but in all their writings we can find no hint about speculative degrees; and it is only in the practical character of overseers that the Ancient Constitutions refer to the class now called Masters; for they do not invest them with the dignity of a sepa-

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rate degree, and merely notice the situation as a step in rank; and hence the superintending *Caementarius*, although possessing a command over his brethren, was still nothing but a Fellow-Craft.

The Ancient Charges, in like manner, do not contain the slightest indication of a speculative degree; on the contrary, they specially ignore any such grade, by declaring that "no brother, *however skilled in the Craft*, shall be called a Master Mason *until he has been elected to the Chair of a Lodge*." It was, therefore, the occupation of this post alone that conferred the title upon him. It is true, some isolated copies of the Charges mention the *degree* of a Master Mason, but in every case it will be found to be an interpolation of a much later period—the most authentic versions, though referring to Masters of Lodges, being silent respecting a Master's degree.

The following passage from the Diary of ELIAS ASHMOLE conclusively shows that the Masters of Lodges were nothing more than Fellow-Crafts:—"I was made a Freemason at Warrington, Lancashire, with Colonel HENRY MAINWARING, of Kerthingham in Cheshire, by *Mr. R. Penkett, the* WARDEN, *and the* FELLOW-CRAFTS, on the 16th October, 1646." In another place, he says: "On March the 10th, 1682, I received a summons to appear at a Lodge to be held the next day at Masons' Hall, in London. Accordingly I went, and about noon several gentlemen were admitted into the fellowship of Freemasons. *I was the senior* FELLOW *among them, it being 35 years since I was admitted.*"

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The SLOANE MS. 3848, dated 1646, and preserved in the British Museum, though professing to explain *the entire Masonic ritual*, does not contain a single word about the legend of HIRAM or the Master's degree.

Furthermore, it is a well-known fact, that the oldest ritual we are acquainted with contained but one obligation and one brief and simple prayer; and it is also equally clear that Apprentices were not eligible for admission to any Masonic degree.

The oldest fragment of a ritual or Masonic lecture, in the English language, which we have met with, is the "*Examination upon Entrance into a Lodge*," as used at the time of the revival.* It is as follows, and, as will be seen, makes no mention whatever of *degrees:*

Q. Peace be here.
A. I hope there is.
Q. What a'clock is it?
A. It's going to six, or going to twelve.
Q. Are you very busy?
A. No.
Q. Will you give or take?
A. Both; or which you please.
Q. How go Squares?
A. Straight.
Q. Are you rich or poor?
A. Neither.
Q. Change me that?
A. I will.

* "The Grand Mystery of Free-Masons Discovered." London. 1724.

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Q. In the name of, &c., are you a Mason?

A. — — —.

Q. What is a Mason?

A. A Man begot of a Man, born of a Woman, Brother to a King.

Q. What is a Fellow?

A. A Companion of a Prince.

Q. How shall I know you are a Free-Mason?

A. By Signs, Tokens, and Points of my Entry.

Q. Which is the Point of your Entry?

A. I hear and conceal, under the Penalty of having my Throat cut, or my Tongue pull'd out of my Head.

Q. Where was you made a Free-Mason?

A. In a just and perfect Lodge.

Q. How many make a Lodge?

A. God and the Square, with Five or Seven right and perfect Masons, on the highest mountains or the lowest valleys in the world.

Q. Why do Odds make a lodge?

A. Because all Odds are men's advantage.

Q. What Lodge are you of?

A. The Lodge of St. JOHN. △

Q. How does it stand?

A. Perfect East and West, as all Temples do.

Q. Where is the Mason's Point?

A. At the East-Window, waiting at the Rising of the Sun, to set his men at work.

Q. Where is the Warden's Point?

A. At the West-Window, waiting the Setting of the Sun, to dismiss the Entered Apprentices.

Q. Who rules and governs the Lodge, and is Master of it?

A. IRAH ← JACHIN, } or the Right Pillar.

Q. How is it govern'd?

A. Of Square and Rule.

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Q. Have you the Key of the Lodge?

A. Yes, I have.

Q. What is its Virtue?

A. To open and shut, and shut and open.

Q. Where do you keep it?

A. In an Ivory Box, between my Tongue and my Teeth, or within my Heart, where all my Secrets are kept.

Q. Have you the Chain to the Key?

A. Yes, I have.

Q. How long is it?

A. As long as from my Tongue to my Heart.

Q. How many precious Jewels?

A. Three: a square Ashlar, a Diamond and a Square.

Q. How many Lights?

A. Three: a Right East, South and West.

Q. What do they represent?

A. The three Persons—Father, Son, and Holy Ghost.

Q. How many Pillars?

A. Two: JACHIN and BOAZ.

Q. What do they represent?

A. Strength and Stability of the Church in all ages.

Q. How many angles in St. JOHN'S Lodge?

A. Four, bordering on Squares.

Q. How is the Meridian found out?

A. When the Sun leaves the South, and breaks in at the West-End of the Lodge.

Q. In what part of the Temple was the Lodge kept?

A. In SALOMON'S porch, at the West-End of the Temple, where the two Pillars were set up.

Q. How many Steps belong to a right Mason?

A. Three.

Q. Give me the Solution.

A. I will. — — — The Right Worshipful, Worshipful Mas-

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ters and Worshipful Fellows of the Right Worshipful Lodge from whence I come, greet you well.

Response. That great God to us greeting, be at this our meeting, and with the Right Worshipful Lodge from whence you come, and you are.

Q. Give me the Jerusalem word?

A. GIBLIN.

Q. Give me the Universal word?

A. BOAZ.

Q. Right, Brother of Ours. Your name?

A. M. or *N.*

Response. Welcome, Brother *M.* or *N.*, to our Society.

Q. How many particular points pertain to a Free-Mason?

A. Three: Fraternity, Fidelity and Taciturnity.

Q. What do they represent?

A. Brotherly Love, Relief and Truth, among all Right Masons; (for which all Masons were ordain'd at the Building of the Tower of Babel and at the Temple of Jerusalem).

Q. How many proper Points?

A. Five: Foot to Foot, Knee to Knee, Hand to Hand, Heart to Heart, and Ear to Ear.

Q. Whence is an Arch derived?

A. From Architecture.

Q. How many Orders in Architecture?

A. Five: the Tuscan, Dorick, Ionick, Corinthian and Composit.

Q. What do they answer?

A. They answer to the Base, Perpendicular, Diameter, Circumference and Square.

Q. What is the Right Word or Right Point of a Mason?

A. ADIEU.

(The Free-Mason's Oath.)—"You must serve God according to the best of your Knowledge and Institution, and be a true Liege

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Man to the King, and help and assist any Brother as far as your Ability will allow: By the Contents of the Sacred Writ you will perform this Oath. So help you God."

We have given the whole of this *Examination* of an English Mason, in order to enable the reader to compare it with the following Examination of a German "Steinmetz" during the Middle Ages. The one is a counterpart of the other.

Stranger. With your favor, I desire to gain admittance.

Warden. You have my permission. From whence come you?

S. I come from

W. What do you bring with you?

S. A courteous greeting from the worthy and worshipful Craft of Masons there to the Master and Fellows of the worthy and worshipful Craft of Masons here, and to all connected with it, according to the usage and custom of the Craft.

W. Approach. What is your request?

S. I desire to have my honest name inscribed in the book of the Craft, as other honest fellows have done before me, and will also pay my *groschen*, that the worshipful Craft may be strengthened and not weakened. With your favor and permission, God bless this plan, and all who stand here around us.

W. Stranger, are you a letter-mason or a salute-mason?

S. I am a salute-mason *(Grusser)*.

W. How shall I know you to be such?

S. By my salute and the words of my mouth.

W. Who has sent thee abroad?

S. My worshipful master, my worshipful sureties, and the whole worshipful craft of Masons at *N.*

W. For what purpose?

S. For honorable promotion, instruction and honesty.

W. What is instruction and honesty?

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S. The usages and customs of the Craft.

W. When do they commence?

S. As soon as I have honestly and faithfully finished my apprenticeship.

W. When do they end?

S. When death breaks my heart.

W. How do we recognize a Mason?

S. By his honesty.

W. Where was the Worshipful Craft of Masons in Germany first instituted?

S. At the Cathedral of Magdeburg.

W. Under what monarch?

S. Under the Emperor CHARLES II. in the year 876.

W. How long did that emperor reign?

S. Three years.

W. What was the name of the first Mason?

S. ANTON HIERONYMUS, and the working-tool was invented by WALKAN.

(Perhaps corruptions of *Adon-hiram* and *Tubal-Cain*.

W. How many words has a Mason?

S. Seven.

W. What are they?

S. God bless all honesty—God bless all honorable wisdom—God bless the Worshipful Craft—God bless the Worshipful Master—God bless the Worshipful Warden—God bless the Worshipful Society—God bless all honorable promotion here, and all places on sea or land.

W. What is secresy in itself?

S. Earth, fire, air and snow, through which to honest promotion I go.

W. What dost thou carry under thy hat?

S. A laudable *Wisdom*.

W. What dost thou carry under thy tongue?

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S. A praiseworthy *Truth.*
W. Why dost thou wear an apron?
S. To honor the Craft and for my profit.
W. What is the *Strength* of our Craft?
S. That which fire and water can not destroy.
W. What is the best part of a wall?
S. Union.

Surely, no one who attentively reads these two examinations, can fail to be struck with the general resemblance of the style and ideas of both.

The next set of lectures with which we meet are those which were in use about the year 1730.* They whre probably arranged by ANDERSON and DESAGULIERS at the same time that they were compiling the Charges and Regulations from the Ancient Constitutions, and were written in a catechetical form, which form has ever since been retained in all subsequent Masonic lectures. The questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft, as it was understood at that period. Here, for the first time, we find a division into three degrees—those of Entered Apprentice, Fellow-Craft, and Master. A comparison of these early lectures with those in use at the present day, demonstrates how many changes have taken place: there are not only omissions of some things and additions of others, but sometimes the explanations of the same points are entirely different. Thus the Andersonian lectures, as we may term them, describe the "furniture" of a lodge as being the "Mosaic pavement, blazing star, and in-

* "Masonry Dissected," &c., by SAMUEL PRICHARD. London, 1730.

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dented tarsel," emblems which are now designated as "ornaments." But our present furniture—the "Bible, compass and square,"—is also added to the pavement, star and tarsel, under the name of "other furniture." The "great lights" are entirely omitted, or, if we are to suppose them to be meant by the expression "fixed lights," then these are referred, differently from our system, to the three windows of the lodge; alluded to in the "examination" above, and always represented in the early tracing-boards; in remembrance of the three windows of the medieval lodge or *Bauhütte*. These three windows were originally termed the "three great lights"—the words *lichter*, *lights*, and *windows* being synonymous. We find in VITRUVIUS and in CICERO the word *lumina*, or lights, used to denote windows. In a note to the ANDERSONIAN lectures, the "fixed lights" are explained as "three windows, supposed (though vainly) to be in every room where a lodge is held;" and their uses are said to be "to light the men to, at, and from their work."

And here appears to be the proper place to point out the true origin of some of the ancient symbols still preserved in our Lodges, and which have been derived from the operative masons of the Middle Ages.

The "*form of the Lodge*"—an oblong square—was that of the medieval *Bauhütte*, or Lodge, a building of planks, erected by the side of the edifice which the masons were engaged in constructing, and in which they squared and carved the ashlars of free-stone, received the traveling Fellow-Craft, and held their regular meetings. The Lodge was

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invariably placed on the southern side of the church in process of construction, and close to it. The narrow passage between the northern side of the lodge and the southern wall of the church would form a convenient biding-place for "cowans and eavesdroppers," and hence the place and duty of the Junior Entered Apprentice (in the old lectures), viz: "to keep off all cowans and eavesdroppers." When the custom was adopted of holding their lodge meetings in taverns and public houses, the chambers of which could not in all cases carry out the idea of the original form of the lodge, the deficiency was supplied by the "drawing on the floor" an "oblong square," drawn with chalk and charcoal, which was washed out, after the ceremony, by the youngest Entered Apprentice. The "mop and pail," introduced by HOGARTH in some of his Masonic caricatures, alludes to this circumstance. At the western end of this drawing was a representation of three steps, on which the candidate advanced to the Worshipful Master:—hence the expression, "by one upright step on the *first step* of an *oblong square*." The actual "drawing on the floor" was subsequently replaced by a movable "carpet" or "Tapis," on which were painted the two pillars, sun, moon, stars, working-tools, &c., until at length the original and true symbolism was destroyed.

The "*covering of the lodge*"—a clouded canopy or starry-decked heaven—owes its origin to the custom adopted in ecclesiastical Gothic architecture, of painting that part of the ceiling over the main altar blue, studded with golden stars.

The "*lights of the lodge*," or fixed lights, as they are termed

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in the old lectures, were the "three great lights" or "windows" of the medieval lodge, to which we have already alluded. They were situated East, West, and South: there was none in the North, because, as the lodge was built against the southerly wall of the church, no light could be expected from the North, which was in reality a "place of darkness." And for the same reason that the form of the lodge was afterwards represented by the drawing on the floor, the three windows were transferred to the oblong square.

The "*situation of the lodge*"—due East and West—was that of all the Christian churches erected during the Middle Ages; and as the lodge was constructed parallel to the side of the church, the *linea sanctitatis* was of course preserved in the situation of the former.

The "*working-tools of the craft*"—square, level, plumb, compasses, and gavel—all had symbolic meanings among the ancient masons, similar to those now given in our lectures. The square and compass conjoined was the peculiar mark of the Fraternity, and is frequently met with in some of the oldest Gothic edifices, as well as on the tombstones of architects and Master Masons, and on the seals of the Masons' guilds and companies.

The "*cipher*," adopted by the Fraternity in Europe, shortly after its reorganization as a speculative society, and subsequently transferred to the Royal Arch degree, is undoubtedly a reminiscence of the "Mason's marks" of the Middle Ages, which almost invariably consisted of "horizontals, perpendiculars, and right angles." The subject of these "Mason's

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marks" is one of extreme interest, for by them we may trace the wanderings of the traveling Masons from one country to another.

In the first degree, we notice, among others, the following points in the ANDERSONIAN lectures, which are omitted in our American system: the place and duty of the Senior and Junior Entered Apprentice, the punishment of cowans, the bone bone-box, and all that refers to it, the clothing of the Master, the age of an Apprentice, the uses of the day and night, and the direction of the wind. In the same degree, the following points in the present system are altogether omitted in the old lectures of ANDERSON; the place where Masons anciently met, the theological ladder, and the lines parallel. The "points of entrance" are differently interpreted in the ancient lecture; what are now termed "points of entrance" being designated as "principal signs." The distinctions between Operative and Speculative Masonry, which are now referred to the second degree, are here given in the first, and the dedication of the Bible, compass and square are differently explained. In the old lectures, the *two* pillars of the porch belong to the first degree.

In the second degree, the variations of the old from the modern lecture are still greater. The lecture is very brief, and much that is deemed important at the present day, was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Masonry (that topic being adverted to in the first degree), the approaches

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to the middle chamber are very differently arranged, and not a word is said of the fords of the river Jordan.

The ANDERSONIAN lecture of the third degree is brief, the legend occupying nearly the whole of it. This legend of the Master-builder is one of the distinctive features of Masonry, and has been twisted and tortured into such a variety of forms, that at the present day it bears but a very slight resemblance to the ancient and original tradition. It is especially from this legend that the fancied allusions to the ancient mysteries are drawn, and therefore it will be well for us to consider it, in its primitive simplicity, as related in the old lecture of ANDERSON, viz:

"In the building of SOLOMON'S Temple, he was Master Mason, and at high twelve at noon, when the men were gone to refresh themselves, as was his usual custom, he came to survey the works; and when he was entered into the temple, there were three ruffians, supposed to be three Fellow-Crafts, planted themselves at the three entrances of the temple, and when he came out, one demanded the Master's Word of him; and he replied he did not receive it in such a manner, but time and a little patience would bring him to it. He, not satisfied with that answer, gave him a blow which made him reel. He went to the other gate; where he was accosted in the same manner, and making the same reply, he received a greater blow, and at the third his *quietus*. The ruffians killed him with a setting-maul, setting-tool and setting-beetle. They carried him out at the west door of the temple, and hid him under some rubbish till high twelve again; that is, high twelve at night, whilst the men were at rest, when they carried him up to the brow of a hill, where they made a decent grave, and buried him. He was missed the same day, but was not found untill fifteen days afterwards,

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when fifteen loving brothers, by order of King SOLOMON, went out of the west door of the temple, and divided themselves from right to left, within call of each other; and they agreed that if they did not find the word in him or about him, the first word should be the Master's Word. One of the brothers, being more weary than the rest, sat down to rest himself; and taking hold of a shrub, which came easily up, and perceiving the ground to have been broken, he hailed his brethren; and pursuing their search, found him decently buried in a handsome grave, six foot east, six foot west, and six foot perpendicular; and his covering was green moss and turf, which surprised them; whereupon they replied, *muscus domus Dei gratia;* which, according to Masonry, is, Thanks be to God, our Master has got a mossy house. So they covered him closely; and as a further ornament, placed a sprig of cassia at the head of his grave, and went and acquainted King SOLOMON, who ordered him to be taken up and decently buried, and that fifteen Fellow-Crafts with white gloves and aprons should attend his funeral. HIRAM was raised as all other Masons are when they receive the Master's word. He was brought in at the west door of the temple, and interred in the *Sanctum Sanctorum.*"

This is the whole of the Legend, in its primitive form, and it will be readily perceived what a mass of extraneous embellishments have been added to it from time to time, and, divested of which, there is but little left that can be tortured into any resemblance to the mythical legend of the Ancient Mysteries.

The "Ahiman Rezon," (ed. 1813, p. 23,) in alluding to the revival of 1717, asserts that the four old lodges were composed entirely of Fellow-Crafts.

"About the year 1717," says this record, "some joyous companions, *who had passed the degree of a Craft,* though very rusty, resolved

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to form a Lodge for themselves, in order, by conversation, to recollect what had formerly been dictated to them; or, if that should be found impracticable, *to substitute something new*, which might for the future pass for Masonry among themselves. At this meeting, the question was asked, whether any person in the assembly knew the MASTER'S PART; and being answered in the negative, it was resolved that *the deficiency should be made up by a new composition*, and what fragments of the old Order could be found among them should be immediately reformed, and made pliable to the humours of the people."

If this be true, there still must have been a "Master's Part" of some kind in existence before this meeting, although the brethren are taunted with being ignorant of it; which could scarcely have happened if it were an ancient degree, and communicated to Masters of Lodges only; because there were certainly not less than four of that class at the réunion here referred to. It was in all probability strictly confined to a Master in the chair, and considered as being merely supplementary to the degree of a Fellow-Craft, and known only as "the Master's Part." For even after it had become more generally diffused, and was actually recognized as a separate degree, it was circumscribed by the Constitution within a very small compass; and down to the middle of the eighteenth century no private Lodge was allowed to confer it.

By whom the Legend of HIRAM was introduced into Masonry has never been clearly ascertained; although it may be fairly presumed that Bros. DESAGULIERS and ANDERSON had something to do with it. The legend itself is evidently borrowed from certain idle tales, taken out of the Jewish Tar-

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gums, which were published in London in 1715, from a manuscript in the University Library at Cambridge; and these two Brothers were publicly accused by their seceding contemporaries of manufacturing the degree, *which they never denied.*

The Temple of SOLOMON is one of the most prominent symbols of Masonry; more or less distant allusions to that edifice constantly recurring in the most ancient documents of the Craft now existing. This fact, however, furnishes no proof whatever of the existence of the institution in the days of King SOLOMON, and should not be allowed to mislead the Masonic student in his search for Truth. It is well known that at the time of the introduction of Gothic or Albertine architecture with its peculiar symbolism, the Temple of SOLOMON was adopted as a *general symbol* by the German Masons, and has ever since that time retained its position as one of the most expressive and important symbols of the Craft. It is a curious fact, that although, at a first view, there would seem to be few points of resemblance between it and the magnificent creations of Gothic art, yet, on a closer investigation, it will be seen that there are remarkable indications that the Temple of SOLOMON claimed affinity in many respects with the ecclesiastical Gothic style. And, *firstly*, as concerns the proportions of this temple. Its length (allowing 22 inches to the cubit) was 110 feet; its breadth, 36 feet; the projection of the front porch, 18 feet; the height of main building, 55 feet; the height of the porch or tower, 220 feet. Excluding the space occupied by the Sanctum Sanctorum, which was 36 feet square, it was twice as long as it was

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broad, and twice as high as it was long, thus approximating closely in its three principal dimensions to the proportions generally adopted in the best Gothic cathedrals. *Secondly*, the temple had chambers on the outside, three stories in height, each story five cubits. Of course they occupied half the height of the main building, and present an accurate correspondence with the cloisters of a Gothic cathedral. *Thirdly*, the temple had "narrow lights." The Hebrew form of expression for these windows is altogether different from that applied to the "King's own house," which was constructed more in the Egyptian style. The Gothic window is extremely *narrow* in proportion to its height. These windows must have been *over* the chambers of the priests, thus admitting the light from above, which gives us another correspondence with the mode in which the nave of a Gothic cathedral receives its light from the windows over the roof of the cloisters. *Fourthly*, we learn that the temple was lined with cedar-wood, carved with "knops and flowers," which gives a very good description of the rosettes, brackets, and finials which so profusely adorn the enriched or florid Gothic style. *Fifthly*, the temple was carved all round with "Cherubim and palm-trees and open flowers within and without." Here we have the very elements of the Gothic pillar and groined arch. Palm-trees, with their lofty and slender trunks and branching heads, if placed in rows so that their branches should interlace, would form the best imaginable prototype of the cathedral fretwork ceiling, springing from the heads of the pillars, and arching round in every direction. The Che-

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rubim, placed between, would seem to have suggested the idea of the statues of the ancient churches under their canopies of tracery and foliage. *Sixthly*, we read of two pillars, ornamented with "net-work, lily-work and pomegranates," which certainly have no likeness to anything we know of, unless it is the Gothic pinnacles which sometimes surmount the pillars with their leafy ornaments; while their position in front of the porch is retained in the two towers or spires, that invariably flank the principal entrance of all Gothic cathedrals. It must be remembered that the style and decoration of the medieval Christian churches are by no means accidental. They speak a religious, figurative and mystic language, and are symbolic revelations of faith.

The lectures of ANDERSON and DESAGULIERS remained in use until 1732, when MARTIN CLARE, A. M., was commissioned by the Grand Lodge to prepare a system of lectures, which should be "adapted to the existing state of the Order, without infringing on the ancient landmarks." MARTIN CLARE, to whom this trust was confided, appears to have been a man of learning, as he is recorded as a Master of Arts and a Fellow of the Royal Society. He is first mentioned in Masonic history as one of the Grand Stewards in 1735.* In the same year, he was appointed Junior Grand Warden, and delivered an address before the quarterly communication of the Grand Lodge.† In 1741, he received from the Earl of Morton the appointment of Deputy Grand

* ANDERSON'S "Constitutions," ed. 1769, p. 229.

† "An Address made to the body of F. and A. M. assembled at a quarterly Communication, holden near the Temple Bar, Dec. 11, 1735."

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Master.* OLIVER says that his version of the lectures was so judiciously drawn up, that its practice was enjoined on all the lodges.†

The CLARE lectures were an amplification of those of ANDERSON. In them the symbol of the point within a circle was for the first time mentioned, and the numbers 3, 5, and 7 were introduced, and referred to the Christian Trinity, the human senses, and the institution of the Sabbath. Subsequently these references were changed to the three divisions of the Temple, the five most sacred treasures of the Sanctum Sanctorum, and the seven years occupied in the construction of the Temple. ANDERSON, in speaking of the winding-stairs, referred only to the number *seven*, and derived the symbolism from the fact, that "seven or more make a just and perfect lodge." As to the point within the circle, he had only alluded to it, almost parenthetically, when—in describing the *Point*, *Line*, *Superfices* and *Solid*, as the "four principles of Masonry"—he explains the point as being "the centre round which the Master cannot err." It will be readily seen how, since his day, this slight idea has been amplified by modern lecture-makers, beginning with MARTIN CLARE and ending with THOMAS SMITH WEBB.

Some time about the year 1770, the Grand Lodge authorized THOMAS DUNCKERLEY, Esq., to prepare a new course of lectures, which were to take the place of those of MARTIN

* ANDERSON'S "Constitutions," ed. 1769, p. 345.

† "Revelations of a Square," p. 43.—"The Testament of a Free Mason, ou le Testament de Chevalier GRAAFF," trad. de l'Angl. Bruxelles, 1745.

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CLARE. DUNCKERLEY was a brother of much distinction in those days. PRESTON calls him "that truly Masonic luminary," and OLIVER says that he was "the oracle of the Grand Lodge and the accredited interpreter of its Constitutions." His lectures were a very considerable amplification of those of CLARE. To him is ascribed the adoption of the "lines parallel," as symbolic of the two Saints JOHN, and he also introduced the theological ladder, with its three principal rounds.

But by far the most important change made by DUNCKERLEY was in respect to the Master's Word. It is known that he at one time frequented the Ancient or ATHOL Lodges, whose greatest point of difference from the moderns was, that they had dissevered the third degree, and established a portion of it, with the addition of RAMSAY'S Continental degree of the Royal Arch, as their *fourth* degree. DUNCKERLEY was pleased with this novel arrangement, and, in imitation of it, reconstructed DERMOTT'S Royal Arch, and introduced it into the legal Grand Lodge. This, of course, made it necessary to transfer the former Master's Word from the third to the fourth degree, and confining the former to the substitute.

While DUNCKERLEY was teaching his lectures in the London and adjacent lodges, WILLIAM HUTCHINSON, in the North of England, was using a system of his own, which was adopted by many lodges in his vicinity. The general spirit of his ritual may be conjectured from his treatise on "The Spirit of Masonry," (London, 1775,) which is in fact a commentary on his lectures. He introduced, for the first time, a scientific ele-

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ment in the Masonic ritual, the influence of which is still felt, if not in its catechetical lectures, at all events in the general notions of symbolism which are now entertained by the Craft.

While HUTCHINSON was thus laboring in the North, WILLIAM PRESTON, in the South, was preparing a system of lectures which soon superseded all those that had previously been in use. It is supposed that HUTCHINSON and PRESTON at length united in this undertaking, and that the lectures of the former were merged into those of the latter.

The PRESTONIAN Lectures* continued to be used authoritatively in England until the union of the two Grand Lodges in 1813, and are even now annually delivered in London, though more as a matter of curiosity than of instruction. These lectures, as it were, inaugurated a new era in the esoteric system of Freemasonry, the monitorial portion being contained in the well-known work, "Illustrations of Masonry, by WM. PRESTON."

In 1813, the two Grand Lodges—the "Moderns" and the "Ancients," as they were called—after years of antagonism, were happily united, and then it was determined "to revise" the system of lectures. This duty was intrusted to the Rev. Dr. HEMMING, and the result was the Union or HEMMING Lectures, which are now the authoritative standard of English Masonry. In these lectures, many alterations of the PRESTONIAN system were made, some of the most important symbols of the latter being now abandoned.

* See "The Master-key through all the Degrees of a Freemason's Lodge," by BROWNE. London, 1794.

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We have thus rapidly glanced at the history of the Masonic ritual in England from 1717 to 1813. But all this time there was an under-current working with silent influence, of which it is necessary to take some notice.

In 1739 a schism occurred in England, and the Grand Lodge of Ancient York Masons (so styled) was established in opposition to the old Grand Lodge. The latter was reproachfully denominated the "Moderns," while the former assumed the name of the "Ancients"—the latter body claiming that the Moderns had lost, changed or never knew the true work, especially in the third degree. Of course, under this conviction, the "Ancients" were compelled, for the sake of consistency at least, to arrange a set of lectures for themselves, and it is almost certain that this task was intrusted to LAURENCE DERMOTT, the Grand Secretary and master-spirit of the schismatics. The DERMOTT lectures* continued to be used among the "Ancients" until the union in 1813, when perhaps we are truly to look for the origin of the HEMMING lectures, in the fact that they were a compromise between the two systems of the Ancients and the Moderns.

We have already seen that DUNCKERLEY visited the Ancient Lodges, and that he derived from them the idea of the Royal Arch, as a fourth degree, an innovation which he introduced into the Modern Grand Lodge. To do this, it was necessary that he should incorporate something of the Ancient lectures into his own; and here was the first influ-

* "Jachin and Boaz," London, 1762.—"The Three Distinct Knocks." London, 1768.—"The Freemason Stripped Naked." London, 1769.—"Hiram, or the Grand Master-key." London, 1764.

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ence exerted on the Modern lectures by the system of the Ancients.

Again, we know that PRESTON was initiated in a DERMOTT or Ancient Lodge, and afterwards withdrew, and united with the Moderns. We have every reason to suppose that, in arranging his new system, he incorporated the best parts of the Ancient system into his own; and here we find a second influence exerted by the one Society upon the other.

It is difficult to say definitely what lectures were generally used in the United States during the last century, but we have every reason for believing that the full PRESTONIAN lecture was not adopted. In fact, a number of the American Lodges derived their charters from the Athol Grand Lodge, or from Grand Lodges in correspondence with it. DERMOTT'S "Ahiman Rezon" was a more popular work among American Masons than ANDERSON'S Constitutions, and the Royal Arch was given as a separate degree, under the sanction of the Master's Warrant. And hence we may well suppose that the DERMOTT lectures were more in use than the PRESTONIAN, and that they were retained without other change than that which might have resulted from the infirmity of memory in Masters and lecturers.

But, in the last decennium of the eighteenth century, a lecture-maker did arise among the American Masons; and to THOMAS SMITH WEBB we are indebted for our present system of lodge lectures.

WEBB was a man of some talent, and it is said that he visited England, and obtained instructions from PRESTON

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himself. His subsequent course shows that he extended his investigations to the Continental Science of Masonry, as developed in the "hauts grades," many of the ideas of which he incorporated into his system, not only of lectures, but of degrees.*

His lectures contained much that was only a verbal copy of parts of PRESTON; but the whole system was briefer, and framed with an evident view to facility in committing them to memory. In 1797, he published his "Freemason's Monitor, or Illustrations of Masonry," the first hand-book used by American Masons, and which ran through many editions. Subsequently he changed the form of his lectures slightly by reducing the number of the sections, and in the second edition of his "Monitor," prepared the monitorial portions in a practical manner to accompany them. Since the days of WEBB, numerous slight and generally unimportant changes have been made in the ritual and lectures of Masonry in this country, which it is unnecessary to allude to here. Our aim, in this brief review of the history and progress of the Masonic ritual and lectures, has been mainly to show the futility of attempting to prove the derivation of our Fraternity from the Ancient Mysteries, by deductions drawn from the ceremonies, symbols and forms of our present system of Freemasonry.

* "The Lectures of Freemasonry," by A. G. MACKEY.—"Am. Qr. Rev. of Freemasonry," vol. 2, p. 297.

THE END.

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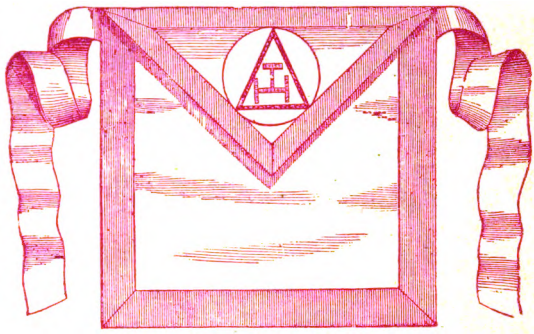

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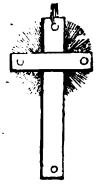

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